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LINES FROM CRASHAW.

CRASHAW wrote a poem on the Prayer Book. The following is an extract from it. Better, if applied to the BIBLE, than to the Prayer Book.

Lo! here a little volume, but great book,
(Fear it not, sweet,
It is no hypocrite.)
Much larger in itself than in its look.
It is one rich handful, heaven and all—
Heaven's royal hosts encamped thus small;
To prove that true, schools used to tell,
A thousand angels in one point can dwell.
It is love's great artillery,
Which here contracts itself, and comes to lie
Close couched in your white bosom, and from thence,
As from a snowy fortress of defence,
Against the ghostly foe to take your part,
And fortify the hold of your chaste heart.
It is the armory of light;
Let constant use but keep it bright,
You'll find it yields
To holy hands and humble hearts
More swords and shields
Than sin hath snares, or hell hath darts.

[We place before the original contributions, on this page, a few editorial items and comments, prepared for last week's Register.]

DECEASE OF EX-PRESIDENT JAMES K. POLK.

This event took place at his residence in Nashville, on the evening of June 15th.—One cannot but be unusually impressed by it with the uncertainty of all human enjoyments. *Retiring* from the Presidency with an ample competency, and having just built a stately house, and furnished it in a style of combined elegance and taste, he was doubtless looking forward to domestic bliss, with one every way adapted to promote it, which must have seemed more precious after the interval of so great national cares. A writer from Nashville to the N. Y. Herald says:

"The Ex-President was seen every day about his dwelling, aiding and directing the workmen he employed. Now overlooking a carpenter, now giving directions to a gardener, often attended by Mrs. Polk, whose exquisite taste constituted the element of every improvement. It *is not a fortnight, since I saw him* on his lawn, directing some men, *who were removing decaying* cedars. I was struck with his erect and healthful bearing, and the active energy of his manner, which gave promise of long life. His flowing gray locks alone made him appear beyond the middle age of life. He seemed in full health. The next day being rainy, he remained within and began to arrange his large library; and the labor of reaching books from the floor and placing them upon the shelves, brought on fatigue and slight fever, which, the next day, assumed the character of disease, in the form of *chronic* diarrhœa, which was with him a complaint of many years' standing, and readily induced upon his system by any over-exertion."

Thus, in the midst of his home pursuits, and whatever fond anticipations of domestic joys, he was about to be called suddenly away from them forever. The death-bed of Mr. Polk exhibited a scene, from which let the living, and especially our distinguished business and public men, gather instruction and admonition. We give it in the language of the writer already quoted:

Mr. Polk sent for the Rev. Dr Edgar, of the Presbyterian church, seven days before his death, desiring to be baptized by him. He said to him impressively:

"Sir, if I had suspected twenty years ago, that I should come to my death-bed *unprepared*, it would have made me a wretched man, yet I am about to die, and have not made preparation. *I have not* even been baptized. Tell me, sir, can there be any ground for a man thus situated to hope?"

The Rev. Dr. made known to him the assurances and promises of the gospel that mercifully run parallel with man's life.

Mr. Polk then remarked, that he had been prevented from baptism in infancy, by some accidental occurrence; that he had been several times strongly inclined to be baptized during his administration, but that the cares and perplexities of public life hardly gave him time for the solemn preparation requisite, and so procrastination had ripened into inaction, when it was now almost too late to act. In his conversation with the Rev. clergyman, Mr. Polk evinced great knowledge of the Scriptures, which, he said, he had read a great deal, and deeply reverenced, as Divine truth; in a word, he was, theoretically, a Christian.

The conversation fatiguing Mr. Polk too much, for him to be then baptized, it was postponed, to take place the next evening; but, in the interval, the Ex-President recollected that when he was Governor and lived here, he used to hold many arguments with the Rev. Mr. McFerren, the talented and popular Methodist minister of the place, his warm personal and political friend, and that he had promised him that when he did embrace christianity, that he, the Rev. Mr. McFerren, should baptize him.—He, therefore, sent for the Rev. Dr. Edgar, made known this obligation, and expressed his intention to be baptized by his friend, the Methodist minister.

[At a previous critical period of his case, hearing that a friend was about to proceed to Columbia, the residence of his mother, he had sent for him, and stated that he wished to send some word to his beloved mother, who was so unwell, as he understood, that it was probable that she might not be able to come and see him—he spoke of her and other members of the family most affectionately. Among other messages delivered in the same calm, resigned tone, he requested us to tell his mother, that should they not be permitted to meet on earth again, he had an abiding hope, that through divine mercy they would meet hereafter. Nashville Whig.]

On the next day after the conversation with Dr. Edgar, adds the writer in the Herald,

The venerable Mrs. Polk, mother of the Ex-President, a very pious Presbyterian lady, arrived from her residence, forty miles distant, accompanied by her own pastor.

"Mother," said the dying ex-President, taking her affectionately by the hand, "I have never in my life disobeyed you, but you must yield to your son now, and gratify my wishes.—I must be baptized by the Rev. Mr. McFerren."

His mother did not hesitate to give her consent; and in the presence of the Rev. Dr. Edgar, and the Rev. Mr. Mack, of Columbia, the ex-President received the rite of baptism, at the hands of the Rev. Mr. McFerren.

About half an hour preceding his death, his mother entering the room kneeled down by his bed-side and committed the soul of her son to the holy keeping of the King of kings and Lord of lords.

Mr. Polk's administration was a most eventful one for the destinies of the country over which he was called to preside, and it received condemnation from a large portion of his fellow-citizens. His *intentions*, which we have no reason to doubt were sincerely to promote the good of his country, however mistaken, are with his God. His acts are not to be isolated from preceding administrations, but are to be regarded as the necessary sequence of others; and their fruits, which on every principle of the revealed government of God we cannot but forebode as disastrous—however ultimately overruled—are not yet all apparent.

Mr. Polk's private life was exemplary and virtuous. In regard to the scenes of his death-bed, what there was of genuine thorough repentance for short-comings in duty, and of every known violation of that divine law which is perfect love,—will take hold of the bliss of a new life in the spiritual world into which he has entered. The Baptism of Water of itself could wash away no stain from the conscience, but we trust it was the symbol of his baptism into the divine fellowship of the Father and the Son, through one common Holy Spirit, and that it brought home more effectually to his heart the regenerating truths of the Gospel.

Little confidence can however be placed in a death-bed repentance. It is often only mere regret, which, were the subject of it to live, would show itself in no permanent change of character. But whatever the feelings expressed at the last hour, the late President of the United States cannot escape the irrevocable law—that he must be judged according to the deeds done in the body by Him who will render to every man according to his works. If the repentance were sincere and thorough, it is so far a good work—a holy deed; and it will enter into that on which the sentence shall be passed. But the humblest Christian slave that has served beneath his roof, may, in the spiritual world, be preferred before him!

On the coffin of the departed ex-president was the simple inscription: J. K. Polk: Born November, 1795. Died June 15, 1849.

THE BI-CENTENNIAL CELEBRATION AT MALDEN.

This occasion, at which we were present on the 23d of May, we find we have omitted to notice in the columns of the Register, occurring as it did so near Anniversary week—the labors of which demanded exclusive attention. But late and out of season as it may now seem, our Journal would be deficient did it contain no record of it.—The inhabitants of the town made a fine preparation, and they were assisted by Nature herself in one of the finest days of the year. About the hour of meridian, the long procession having passed through the streets decorated by arches of evergreen, and adorned with flowers and flags, reached BELL ROCK, the primitive *belfry* in the town, on pasture land southward of the present village and commanding a prospect far and wide. There on the southwestern declivity of the rock, the orator of occasion, the Hon. and Rev. JAMES D. GREEN of Cambridge, addressed the large audience before and around him. It was a very superior historic discourse, and delivered with fine effect.—Standing on his ancestral acres, and in full view of his ancestral home, the speaker seemed to imbibe and impart the proper spirit of the occasion. We could not but feel impressed with the great usefulness of such celebrations, in reviving afresh the events of our early history and the character and deeds of our fathers, and in forming national character.—Rev. A. W. McClure performed the duties of Chaplain with great propriety and fervor. Mr. Gilbert Haven Jr., delivered a poem on the occasion. From Bell Rock the procession proceeded to a spacious *pavilion*, where from 1500 to 1800 partook of the good cheer before them—after which came speeches characteristic of such occasions—anecdotes, fine allusions, puns, jokes, touches of pathos, earnest appeals. Our friend the chaplain, (associate editor of the Christian Observatory, and late editor—sub silentio—of the Boston Recorder, and who in each of those Journals has uttered such apparently severe sentences against Unitarians,) stood pre-eminent among the punsters and jokers at the table—and that without sparing official dignitaries, or even the fair!

THE WORK OF THE MINISTRY.

DEAR SIR,—The article in the Christian Register entitled "Our dependence on Christ for spiritual life," is most welcome. That, and the remarks made by you at one of the meetings in the Federal Street Church, set forth and imply views of the method of salvation by Christ which appear to me to be true and of the highest importance to all men. It is surely the duty of every minister of the Gospel, and it should be his most ardent aspiration, to know and make known our Lord Jesus Christ—to understand better the life of Christ, and communicate it to the world. And he should be devoted to his work—thoroughly, exclusively devoted.*

By the ordination of God, the saving power of the Gospel is exerted by means of the life of Jesus Christ, as the great principles of his life shall be discerned and adopted. The work of gaining a comprehensive knowledge of Him who is *The Savior*,—of apprehending for themselves and aiding their people to attain unto a just apprehension of the character of Jesus, in all its perfect truthfulness, symmetry and beauty; its strength, grandeur, majesty and loveliness, as it was unfolded and manifested during His mission upon the earth,—is worthy of the undivided, concentrated efforts, the exclusive devotion, of the whole power of the clergy. And this too, even that their faith may not be distrusted in matters they declare to be real and supreme. How can a man, who has any living faith in the fact that a Messenger has been commissioned by God, so truthfully to act and speak; so divinely to live, and so to suffer and die and to rise from the dead, as that, when the facts and motives and manner of that life and death become known, they shall exert a redeeming power above all that has been or ever will be done or taught by any other created beings, either angels or men, and which can command a trusting and saving faith,—how can such an one, especially who has assumed the office of a minister of this Gospel, fail to desire, as above all other knowledge, to gain for himself, and to aid others to attain unto, this knowledge of Christ! Surely, no faith founded upon any superficial, or merely general knowledge can satisfy him. He must long to know, and to have others know, every fact that may be known, and every worthy view that may be presented, in order that his and their conception may as nearly as is possible approach to the perfect image of Him, who alone worthily and savingly reveals God to the human soul.

While all other movements of magnitude require, for their successful prosecution, a division of labor, I repeat it, let the minister of the Gospel be exclusively devoted to this, which is the head of all reforms. Let him not spread his efforts over the whole expanse of all reformatory movements, and all moral instruction, but communicate the living, transforming power of the knowledge of Christ, and look to those in whom this power shall take effect, well to conceive, and, incited by the holy motives and the loving spirit of the Gospel, wisely to execute, all desirable reforms.

Fall River, June, 1849.

* I would here refer to the "Charge to a young minister" re-published in the Christian Register, of the 18th of Dec., 1847.

MODES OF INSTRUCTION.

MR. EDITOR;—From the note to the article on Catechisms in your last Register, I learn that President Humphrey of Amherst College has said "that the children generally *loathed* the Assembly's Catechism." My memory respecting this Catechism is as far back as about 1783, and I speak only of what I remember in one town in the county of Worcester. In truth and candor, I must confess I do not believe that this *loathing* arose from any of its doctrines or tenets. Children were taught to *say* it by rote. There was no exercise of the understanding called for. I believe, however, that it was the custom throughout New England, that the schools for the week should close every Saturday at noon, with the *saying* of this Catechism; and that the mother of every family at the close of Sunday should teach it to her children. I remember well how irksome this appeared to every one of us, both at home and at school. To what can this be imputed but to an innate aversion to the mode of instruction? For the *matter* had little or nothing to do with it—that not being considered until the understanding had become mature in more advanced years. The method of instruction was for the Schoolmaster to read the question from the Catechism, and for the pupil to answer,—if he could,—in the precise words of it; and if not, to repeat after the master the words of the answer, which was nothing more than sound and echo. This was deemed the dutiful, the pious instruction of children at that period. And I remember two or three instances, when the Minister of the town in one assemblage examined the children in this Catechism, probably to see how attentive the schoolmaster and parent had been to their duty.

This leads me to revert to the superficial and inconsiderate mode of instruction in primary schools at that day. Now the sphere of learning is enlarged, and its facilities very much increased. Then the mind was less exercised, and its exercise less required; now it is overloaded and stretched to its utmost tension, particularly in Arithmetic and Mathematics. Never has my pity been more acute than when I have seen the despair of the young pupil, unable to get the lesson in Colburn's mental Arithmetic, required by an indiscreet school-master.

G.

June 25th, 1849.

ELIZABETH BLACKWELL, M. D.

The public, through the newspapers, has been pretty generally informed that this lady was a regular student of Geneva Medical College, and received the diploma of that institution at its last Commencement. As she is the first medical doctor of her sex in the United States, the case is, naturally enough, one of those questionable matters upon which there must be a great variety of opinions, and the public sentiment is, besides, influenced by the partial and inaccurate statements of facts and conjectures which usually supply the place of correct information.

Miss B. is 28 years of age. She was born in the city of Bristol, England. Her father settled with his family in New York when she was about 11 years old. After a residence there of five or six years, he failed in business, and moved to Cincinnati. A few weeks after his arrival there he died, leaving his widow and nine children in very embarrassed circumstances.—ELIZABETH, the third daughter, was then 17 years, and assisted two of her sisters in teaching a young lady's seminary. By the joint efforts of the elder children, the younger members of the family were supported and educated, and a comfortable homestead on Walnut Hills was secured for the family. The property which, in the midst of their difficulties, they had the forecast to purchase, has already quadrupled the price which it cost them. I give this fact for the illustration of character which it affords.

The enterprise of these young ladies is still farther indicated by the next steps which they severally took. ANNA, the eldest, some years ago took up her residence in the City of New York, where she has until lately worked at the trade of periodical authorship, French translation and composer of music. She is now in England, under an engagement to translate the whole of Fourier's works. She was selected for this task for her very high ability in French translation, and the excellence of her English style. Another sister, EMILY, is teaching a boys' school in Cincinnati, preparing them for college in the departments of Mathematics and the classic languages. And ELIZABETH, after two or three years' hard labor and study in North and South Carolina, and two years more, exclusively devoted to the study of medicine, in Philadelphia and Geneva, has her medical diploma in her pocket.

About five years ago she first entertained the idea of devoting herself to the study of medicine. Having taken the resolution, she went vigorously to work to effect it. She commenced the study of Greek, and persevered until she could read it satisfactorily, and revived her Latin by devoting three or four hours a day to it, until she had both sufficiently for all ordinary and professional purposes. French she had taught, and studied German to gratify her fondness for its modern literature. The former she speaks with fluency, and translates the latter elegantly, and can manage to read Italian prose pretty well.

Early in the spring of 1845, for the purpose of making the most money in the shortest time, she set out for North Carolina, and after some months teaching French and music, and reading medicine with Dr. John Dickson at Asheville, she removed to Charleston. Here she taught music alone, and read industriously under the direction of Dr. Samuel H. Dickson, then a resident of Charleston, and now Professor of Practice in the University of New York.

Two years ago she came to Philadelphia, for the purpose of pursuing the study. That Summer, Dr. J. M. Allen, Professor of Anatomy, afforded her excellent opportunities for dissection, in his private anatomical rooms. The Winter following she attended her first full course of lectures at Geneva. The next Summer she resided at Blockley Hospital, Philadelphia, where she had the kindest attentions from Dr. Benedict, the principal physician, and the very large range for observation which its great variety and number of cases afford. Last Winter she attended her second course at Geneva, and graduated regularly at the close of the session. Her thesis was upon ship fever, which she had ample opportunities for observing at Blockley. It was so ably written that the Faculty of Geneva determined to give it publication.

It is in keeping with my idea of this story to add that the proceeds of her own industry have been adequate to the entire expense of her medical education—about eight hundred dollars.

In a few weeks she will leave for Paris, with the design of remaining there one or two years, hoping to obtain there still greater facilities for the farther study of her profession than this country affords; especially in the department of surgery, which she has had but little opportunity to see.

She will return when this purpose is accomplished, to practice medicine in all its branches, and will probably settle in the City of New York. [National Era.

REV. DR. YOUNG'S "CHRONICLES." AND REV. DR. CHEEVER'S JOURNAL OF THE PILGRIMS.

It is often the case that we must hear the voice of applause from the other side of the water toward an object of merit on our own shores, before we Americans venture to pay the hearty tribute ourselves. This, indeed, is not true of either of the authors named below, and especially of the first. But we take great pleasure in quoting from the "Christian Reformer," to show that the approbation bestowed on Dr. Young's Works first by the literary men in this country, is fully endorsed by the critical judges in England—and we trust that both there and here, his two great Historical Works are destined to a far wider circulation:

MR. YOUNG'S two volumes of "Chronicles" are a most important contribution to the early history of Massachusetts. They are well printed; but this is their least commendation; for they are edited with the greatest care, and illustrated (not burthened) by notes of the highest value. No research has been spared, and Mr. Young has been throughout life favorably situated for acquiring knowledge bearing on the subject of his choice. He was born and educated in Boston; at Harvard University he was, in 1820, the companion of Ezra Styles Gannett, and, like him, found an early settlement in one of the Boston churches, being ordained, on the 19th of January, 1825, minister of the New South Church. A statement of the contents of the volume which we have placed below, will at once prove its value. The first document is a history of the people and colony from 1602 to 1620, written by William Bradford, the second Governor of Plymouth. This historical document, Mr. Young observes, "takes precedence of every thing else relating to the Pilgrims, in time, authority and interest." We owe it to his skill and accuracy, that this work was discovered amongst the records of the first church of Plymouth. It had been resorted to by previous historians, who had failed to assign it to its proper author. It was supposed to have perished in the war of the Revolution. The second document is Bradford's and Winslow's Journal of the first settlement of the Colony, containing a minute diary of events from the arrival of the Mayflower at Cape Cod, Nov. 9, 1620, to Dec. 11, 1621. The third document is a discourse delivered at Plymouth, November, 1621, by Robert Cushman, on the state of the Colony and the need of public spirit among the Colonists. The fourth document is Edward Winslow's relation, entitled, "Good News from New England," continuing the history of the Colony to Sept. 10, 1623. The fifth is Winslow's "Brief Narrative of the True Grounds or Cause of the First Planting of New England." The sixth is a very curious Dialogue written by Gov. Bradford, and never previously printed. It is entitled, "A Dialogue, or the Sum of a Conference between some Young Men born in New England, and sundry Ancient Men that came out of Holland and Old England, A. D. 1648." Next follows a memoir of Elder Brewster, who died April, 16, 1644, written by Gov. Bradford. The volume closes with a short series of letters, from the venerable pastor John Robinson, and others, which were rescued, about half a century ago, from a grocer's shop in Halifax, Nova Scotia.

Dr. Cheever's volume, which is No. 3 in our note, also contains Bradford's and Winslow's Journal (Mr. Young's second document,) and is followed by a series of essays on the history and principles of the Pilgrim Fathers, full of illustrative matter, and written in a very pleasant style. The Massachusetts Chronicles—Mr. Young's second volmue—carries on the general history of the colony to 1636, and is enriched with biographies of John Cotton, the early pastor of Boston, and Thomas Shepard, the first pastor of Cambridge, (an ancestor, six generations removed, of the late John Quincy Adams,) and with various other historical and biographical documents.

Dr. Cheever's volume is already honored with a popular reprint in this country. Mr. Young's far more valuable books are, we regret to say, inaccessible, save to those who can pay the somewhat costly price, charged on books imported to us from Boston. We hope that Mr. Bohn, or some other equally spirited publisher, will soon present them to us in an English reprint.

ADDRESS OF THE HON. HORACE MANN. A correspondent of the Atlas, writing from West Point, under date of June 16th, gives the following account of the speech of Hon. Horace Mann:—

"Later in the evening, Hon. Horace Mann, of our State, and one of the Board of Examiners, delivered an address to the young men. It was just such a discourse as any one of us who know the independence and the views of the orator, would have expected in such a place, and on such an occasion. Yet it was such a discourse as, I venture to assert, was never before delivered at West Point, since the military school was established here. For the most part, all is rose-colored, in discourses on such occasions. "Glory," "honor," "renown," and such like topics, are the unvaried themes of the orators. Mr. Mann, we well know, is a firm and consistent advocate of PEACE. Consequently, peace, and the Christian principle of good will to man, was the corner stone of this discourse. Yet there was nothing in it any one should or could take offence at. It was throughout, kind, courteous, convincing too, from its calm, quiet truthfulness, and it was well received on the part of the young men, and by the older officers who were present. It was truly refreshing to have so much sound advice, such orthodox views of war and peace, so well and so manfully delivered here in the very school of war. It was not inapposite, out of place, or discourteous, nor was it so regarded by any of those to whom it was addressed. After it had been delivered, the orator was applauded by three hearty cheers. I hope the discourse will be written out and published."

THE SILENT INFLUENCE OF CHRISTIANS.

The Bible calls the good man's life a light, and it is the nature of light to flow out spontaneously in all directions, and fill the world unconsciously with its beams. So the Christian shines, it would say, not so much because he will, as because he is a luminous object. Not that the active influence of Christians is made of no account in the figure, but only that this symbol of light has its property, in the fact that their unconscious influence is the chief influence, and has the precedency in its power over the world. And yet there are many who will be ready to think that light is a very tame and feeble instrument, because it is noiseless. An earthquake, for example, is to them a much more vigorous and effective agency. Hear how it comes thundering through the solid foundations of nature. It rocks a whole continent. The noblest works of man, cities, monuments and temples, are in a moment leveled to the ground, or swallowed down the opening gulfs of fire. Little do they think that the light of every morning, the soft and silent light, is an agent many times more powerful. But let the light of the morning cease and return no more, let the hour of morning come, and bring with it no dawn; the outcries of a horror-stricken world fill the air, and make, as it were, the darkness audible. The beasts go wild and frantic at the loss of the sun. The vegetable growths turn pale and die. A chill creeps on, and frosty winds begin to howl across the freezing earth. Colder, and yet colder is the night. The vital blood, at length, of all creatures, stops congealed. Down goes the frost to the earth's centre. The heart of the sea is frozen, nay the earthquakes are themselves frozen in, under their fiery caverns. The very globe itself, too, and all the fellow plants that have lost their sun, are become mere balls of ice, swinging silent in the darkness. Such is the light, which revisits us in the silence of the morning. It makes no shock or scar. It would not wake an infant in his cradle. And yet it perpetually new-creates the world, rescuing it, each morning, as a prey from night and chaos. So the Christian is a light, even "the light of the world;" and we must not think that because he shines insensibly or silently, as a mere object, he is therefore powerless. The greatest powers are ever those which lie back of the little stirs and commotions of nature; and I verily believe, that the insensible influences of good men are as much more potent than what I have called their voluntary and active, as the great silent powers of nature are of greater consequence than her little disturbances and tumults. [Dr. Bushnell.

CHRIST AND MAHOMET.

Go to your natural religion; lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands who fell by his victorious sword; show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth.

When she has viewed him in this scene, carry her into his retirements,—show her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him allege Revelation and his divine commission to justify his lust and oppression. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men; patiently instructing both the ignorant and perverse; let her see him in his most retired privacy; let her follow him to the mountain and hear his devotions and supplications to God; carry her to his table to see his poor fare, and hear his heavenly discourse; let her see him injured but not provoked; let her attend him to the tribunals, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his Cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—"Father forgive them for they know not what they do." When Natural Religion has seen both, ask which is the prophet of God.—But her answer we have already had. When she saw part of this scene through the eyes of the Centurion who attended at the cross, by him she spake and said, "Truly this man was the son of God." [Sherlock.

THE PLAIN PROMISES OF THE GOSPEL.—When the venerable Dr. Watts was very feeble and near his end, he said to his attendant: "I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support as the common and unlearned, and so I find it. They are the plain promises of the gospel which are my support, and I bless God they are plain promises which do not require much labour or pains to understand them.

"NOW'S THE DAY, AND NOW'S THE HOUR." The following was an observation made by Lamartine to a friend of Elihu Burrit.

The moment is come to strike a decisive blow, to give to the ideas, which are everywhere confusedly floating, a definitive tendency towards peace; the hour is arrived for organizing peace.

STRICT BAPTISTS IN ENGLAND.—Rev. Wm. Norton, of England, writes to Rev. William Wheelock, of this country:

It is true, that many of the strict churches in some parts of England, have never seen the propriety and duty of calling on sinners to exercise saving faith in Christ. They object that this gives the unconverted an impression, that saving faith is to be solely their own act and not God's gift. These churches have a strong objection to the view started by Andrew Fuller, in his later writings, that the only particularity of the atonement is in its *application by the Holy Spirit*, thus implying that Christ *on the Cross* did as much to purge away the sins of Judas as of Paul, the only difference being in the work of the Holy Spirit. This is, in fact, *general* redemption with special application.—To this view almost all the strict Baptists in the United Kingdom are opposed, as at variance with the doctrine of Scripture, that "eternal redemption was obtained by Christ for his people when he entered heaven." Our want of perfect unanimity is undoubtedly a cause of weakness.

THE WAY TO WEALTH.

A writer in the Providence Journal makes some calculations to show that the failure of nine-tenths of those who embark in mercantile business is directly attributable rather to a profuse expenditure of their gains in living beyond their incomes, and in rashly extended operations, undertaking to sustain such a career, than to the generally unrequited nature of business pursuits. It appears by a recent statistical report, that one half of the whole property of Providence, with a population of 40,000, is in the hands of 175 individuals. The Journal says:

"It will be found, on investigation, that the large estates of the 175 individuals, who possess one-half of the whole property in this city, have been solely acquired by persevering diligence and economy, rather than by bold enterprises, which, when successful, induce reckless habits, like success in drawing the prizes in a lottery."

Every one becomes surprised in examining the Annuity Tables in familiar use in the offices of Life Insurance Companies, at the astonishing aggregate amount of the daily expenditures of small sums when compounded with interest, and finally summed up at the termination of a long life, as exhibited in the following abstract:—

Table showing the aggregate value with compound interest.

Of an expenditure.	Amounting. in 10 years.	in 20 years.	in 30 years.	in 40 years.	in 50 years.
$10 a yr.	$130	$360	$790	$1,540	$2,900
20	260	720	1,500	3,080	5,800
30	390	1,030	2,370	4,620	8,700
40	520	1,440	3,060	6,160	11,600
50	650	1,860	3,950	7,700	14,500
100	1,300	3,600	7,900	15,400	29,000
200	2,600	7,200	15,800	30,800	58,000
300	3,900	10,800	23,700	46,200	87,000
400	5,200	14,000	31,605	61,000	116,000
500	6,500	18,000	39,000	77,000	145,000

By reference to the preceding Table, it appears that if a laboring man, a mechanic, unnecessarily expends only 2½ cents per day, ($10 a year,) from the time he becomes of age to the time he attains the age of three score and ten years, the aggregate, with interest, amounts to $2,900; and a daily expenditure of 27½ cents, ($100 a year) amounts to the important sum of $29,000. A six cent piece saved daily would prove a fund of nearly $7,000, sufficient to purchase a fine farm. There are few mechanics who cannot save daily by abstaining from the disgusting use of tobacco, from ardent spirits, from visiting theatres, &c., twice or thrice the above stated amount of a six cent piece. The man in trade who can lay by about one dollar per day, will find himself similarly possessed of one hundred and sixteen thousand dollars, and number among the 175 rich men, who own one-half of the property of the city of Providence.

If we examine the particular case to which reference has been made, we shall find that this man now so rich, was once a poor young man like thousands who now surround him in the population of this city, and his extraordinary wealth, greater perhaps than that of any other man of New England, is the result of long and rigid economy.

Few persons estimate the large sums to which the yearly savings in personal and household expenses will accumulate. Four thousand dollars a year is not an uncommon expenditure for merchants in this and other cities. Half a century ago, five hundred dollars would have been regarded as a sufficient expenditure. The difference between these two sums for fifty years, with the accumulation of compound interest, reaches the enormous amount of over one million of dollars. Extend the time eleven years, and this sum, great as it is, becomes doubled.

The preceeding calculations are sufficient to encourage hope of eventful success and independence in the bosom of every young man who, on commencing business, will maintain a determined resolution to combine industry with economy, and also to warn him, that without economy the opposite result of bankruptcy is frightfully certain.

THE BOSTON ASYLUM AND FARM SCHOOL.

The Report of the Managers of this Benevolent Institution for the last year, ought to be widely circulated. We take from it some extracts that will show its relations to society, the principles on which it proceeds, and their results.

The following are the Officers of the Institution for 1849:

President—Theodore Lyman; Vice President, Moses Grant; Treasurer, J. Ingersoll Bowditch; Secretary, George H. Kuhn; Managers—Benjamin A. Gould, Elijah Cobb, George Bemis, Jesse Bird, Francis Bacon, Samuel Hooper, Samuel E. Brackett, Robert C. Waterston, Charles H. Mills.

Committee for receiving Applications for Admission—Messrs. Grant, Gould, and Waterston.

Committee on apprenticing Boys—Messrs. Grant, Bemis, and Bacon.

Committee on the School—Messrs. Gould, Waterston, and Brackett.

The managers proceed to say:—

In the first place, ours is not a criminal or penal establishment. Though the boys received into it are frequently in the way of becoming subjects of the law, if allowed to go much further in their course, yet no complaint or adjudication, nothing partaking of the legal taint of a conviction, is a pre-requisite to their admission. Herein we differ from two of the institutions above alluded to, the House of Reformation, and the State Reform School; and advantageously differ. The legal taint alluded to is yet an important item in general estimation; though the laws, to a certain extent, are wisely attempting to break it down. A boy going to, or returning from, the Farm School, is not spoken of as going to, or coming from, a place of punishment; whereas, even if he be no worse, a commitment to the other institutions named carries with it a higher imputation of guilt.

Again, the law is obliged to wait for some positive or overt act of criminality on the part of the juvenile delinquent, before it is justified in taking him away from parental control, [to the House of Reformation,] or the exercise of his own natural rights; whereas the Farm School is at liberty, and it is in part its very design, to receive the boy before he has ripened into the positive criminal. The advantage enjoyed by the Farm School in this respect over the institutions established by law is well exemplified by a statement contained in a recent police report made to the Mayor of Boston by the City Marshal, that there are upwards of eight hundred boys in the city, connected with the Grammar Schools alone, whose names are on the police lists as truants or vagrants, and who yet cannot be brought within the reach of the law from want of some positive act of delinquency.

There are certain features in the Farm School establishment, also, which distinguish it pretty broadly from an almshouse or pauper institution, like the House of Industry and Boylston School, at South Boston, which have been alluded to. It may be mentioned, in the first place, that a large number of the boys, about one half, are in that condition of *life*, that their parents or friends are able to pay a part or the whole of the price of their board. In a great majority of the cases of admitted subjects of our institution, there exists a feeling of pride, on the part of the parents or guardians, which so revolts at the thought of committing their children to an almshouse, that nothing but the last extremity of destitution would induce them to consent to it. This is plainly, to a certain extent, a commendable feeling, and one which those interested in dispensing public charity ought to cherish as much as possible. The managers are so far influenced by it, that they always require the formality of a bond in the case of "paying" boys, even in instances where they are led to believe that they shall act the wiser part in remitting hereafter a portion of the price stipulated for.

So far, also, as the feelings of the boys and the general influence of an institution are concerned, it is believed to be no disparagement of the best alms-houses, to say that they are not just the most suitable places for the education of boys. Hence we believe that it is the general policy of our city establishments, as well as of those of most of the country towns, to bind out the boys committed to their charge as soon as possible. At the Boylston School (a branch of the House of Industry, as is well known, specially set apart for the reception and care of boys), the boys, for the most part, are of a very tender age, averaging probably two years or more below the average age of those at the Farm School; and very few, if any, stay beyond the age of fourteen.

Having thus distinguished the Farm School from other similar public institutions, of a penal and charitable character, it remains to show the precise class for which it is designed, and which it now takes into its charge and protection.

Though enjoying from the State a corporate act, which confers upon it certain powers in regard to binding out the boys, besides receiving charitable bequests and donations, it is otherwise wholly disconnected from public support or administration. As its corporate name, "*The Boston Asylum and Farm School for Indigent Boys*" imports, it resulted from the union of "The Boston Asylum for Indigent Boys," so called, established as early as 1814, and "The Boston Farm School Society," incorporated in March, 1833.

The combined objects of the new institution were thus expressed in the draft of the act submitted by concurrent agreement, for the adoption of the Legislature:—"Be it further enacted, that the funds of said new Company, including all such as they shall hereafter acquire, shall be managed, appropriated, and used for relieving, protecting, instructing, and employing indigent boys; and for educating and reforming such as, from the loss of their parents, or other causes, are not only subject to the evils of poverty, but are exposed to scenes of depravity and vice."

This is the design and object of the present Farm School. Acting upon it, the Managers seek to combine the two principles of furnishing a shelter, as well as a school of prevention, to the indigent boys in their charge. By their Rules, boys of five years and upwards are received into the School; and nothing in the Charter or By-laws prevents their retaining them till they reach their majority. Practically, however, few or none are admitted under eight years of age; and if over twelve, the Committee of Admission (otherwise authorized to admit of their own authority) are required to refer the case to the whole Board for their sanction. So, again, though the boy, when once received, may remain till he is one and twenty, the practice prevails universally of finding for him some apprenticeship or place of service, even before sixteen. There is only one boy at present on the island, as old as fifteen; and none, on the other hand, under eight. As the age of the boys presents an important feature in the character of the institution, we transcribe here the Superintendent's few lines relating to it:—

"The present number of boys is eighty-five; of whom, fifteen are between eight and ten years of age; thirty-one between ten and twelve; thirty-four, between twelve and fourteen; three, between fourteen and fifteen; and one, fifteen years old."

To indicate the precise class which the Managers think constitutes the proper claimants of their bounty, among the numerous calls made upon them, is no easy matter. A peculiarly interesting kind of subjects of this sort is afforded in the instance of sons left without a father, where, the mother being obliged to leave home for support by daily labor, the boys have no one to take charge of them, and soon acquire habits of truancy and vagrancy. Many of this class need but little overaight and control to be speedily brought within the influence of discipline, and make rapid improvement in the way of supplying their past deficiencies.

Ranking nearly under the same head, though frequently differing in the respect of having both parents alive, are a class of boys, who sometimes, as the law is now enforced in the Police Court of this city, are liable to be sent to the State Reform School as "stubborn children;" that is, boys who, from their own wilfulness, or their parents' weakness (generally the latter), have out-grown home-government, and need to be brought under some salutary restraint. If boys of this description are not too old to be entrusted as associates with the other scholars on the island, this is a class for whom the Farm School holds out especial advantages. It is almost astonishing how readily boys, hitherto accustomed to have their own way, and to dispute supremacy with inefficient or indulgent parents, are brought into habits of respect and order by a system of uniformly firm discipline. A hospital for the insane has hardly greater superiority over the private family in regulating its inmates, in this respect, than the Farm School over the mis-government or no-government of the weak and careless parent. A month's stay in company with boys accustomed to systematic discipline and obedience, and a sense that there is no escape from order and regularity, generally convert the most wayward into good pupils.

The class of *paying* boys is also one which the Managers believe derives great benefit from the institution.

Sometimes it happens that a parent or guardian is about making that change in his or her domestic arrangements, that an opportunity of committing a boy to good management, for three months or more, while they could not give the proper attention to him themselves, is highly prized. Generally it so happens, too, in the instance of these boys, that they are in that transition state between the forming of good or bad habits,—between becoming truants and vagrants, or good scholars and steady apprentices,—that the period of three months' or six months' good oversight makes an incalculable difference with them for life. If this class of boys stay a shorter time with us, and exhibit less *decided* manifestations of improvement than other pupils having the benefit of a longer tuition, the Managers still indulge the belief, that their admission is not one of the least useful ways of administering the institution. More in number, at any rate, are benefited, if less in degree. The School at present, as already noticed, contains a large proportion of paying boys; larger than in the earlier years of its establishment. This is owing, in part, to the prevalent tendency of the times to acquiesce in the smallest possible ratio of apparent restraint; a tendency in which the young, of course, sympathize fully as strongly as the older; and, in part, to the necessary accommodation of the management of the institution to its finances.

With this statement of their general views of the design and mode of administering the institution, the Managers would add a few words upon the results attending its operations. They cannot doubt that these have been highly beneficial. They have had the effect, they believe, not merely to rescue from the downward path of vice and crime many of the five hundred boys who have been at the institution since its com-

mencement, but have fitted out many for the voyage of life with good habits and principles, and the rudiments of a good education. To many the school has bridged over that perilous gap between desolate and deserted orphanage at a tender age, and a fair start in life, with the means of usefulness at command, and a disposition to exert them. To some it has supplied the place of parents; presenting, in the persons of the Superintendent and Matron, objects for affection, otherwise undeveloped or misplaced. To some it has only taught habits of self-control and respectful submission to the control of others, but still lessons of incalculable value. To some it has furnished an introduction to educational care and oversight, giving the pupil, for the first time, an idea of a moral and religious aim in the direction of his pursuits and the formation of his character. With others it has been a congenial soil, where, as long as the opportunity lasted, *all the inner* elements of their nature began to unfold and develope themselves. To all the *pupils* in its charge, it has furnished, at least, food, clothing, and a kind and sheltering home.

Since our last Report, the institution has lost, in the death of Richard W. Bayley, and John D. Williams, Esqs. two of its best friends and benefactors. The former had been connected with the school many years as a manager, and had given to it much attention and interest. Among the various benevolent objects which he is well known to have promoted and been interested in this was one of the most prominent. When the project of establishing the State Reform School was first broached in the Legislature, Mr. Bayley, then a member, not only favored it from the experience which he had gained of the beneficial operations of the Farm School, but, through holding up the example of the School as a precedent, and by personally acquainting the members, in some instances, with its plan and purposes, is believed to have exerted no little influence towards securing the establishment of the State institution. In addition to his official benefits to the Farm School, Mr. Bayley is understood to have remembered it in his will, with a handsome bequest.

Mr. Williams has bequeathed to the School an estate in Blackstone street in this city, valued at $16,000. Without this final act of munificence, his name stood high among its benefactors and promoters. From the outset, he had shown himself its friend and patron; and, among those who have reaped its benefits, his memory should be highly cherished for many former well-timed favors.

In behalf of the Managers,
GEORGE BEMIS,
R. C. WATERSTON,
S. E. BRACKETT.

Following the Report of the Managers, is that of the excellent superintendent, Mr. Robert Morrison, from which we take a few very interesting extracts:

No physician has been called on account of sickness, but in one instance, for more than seven years.

Many of the former pupils have visited the School the last year, whose appearance was both creditable to themselves, and to the persons with whom they reside. These visits have frequently stirred up happy associations; their former condition has been contrasted with present prospects, and heartfelt greetings have often been followed by strong expressions of gratitude.

Coercive measures are sometimes necessary to reduce the refractory to a state of subordination; but I have invariably found that kindness was the key to unlock the heart, and bring forth its best affections and kindest feelings. In some instances, where scarcely a ray of hope remained of effecting a change, the ungovernable boy, on discovering that others had kind feelings towards him, has loved them in return, and submitted to authority.

Such was the case of one admitted within the last year (T. H. M.). For the first month, it was thought the injury he would do to others would more than counterbalance any good that could be done for him. But, since the first quarter, no boy in school has shown better feelings, or conducted with more propriety, than he.

I submit the following account of the boys for whom places have been provided, that you may compare their present situation with their former condition:—

C. A., an orphan, received here about three years ago, gave a fictitious name to begin with, could not be depended on for truth, and did not know the alphabet. He has learned to read, made some progress in arithmetic and geography, and writes a legible hand. For the year past, he has taken much interest in the stock and farm, and been noted for doing his work well. His deportment has been correct, and he is believed to be a conscientious boy. Was sent to a farm in the country.

J. P. T., another orphan boy, who had been a longer time with us, but whose character it was more difficult at first to reform. His behavior, for two years, has been good; and he has been apprenticed to a farmer in the interior of the State, where he is liked, and bids fair to become a useful man.

These two boys have been of much service on the Farm. During the spring, and first part of the summer, they took the principal care of the stock, milked eight cows, and performed most of the ploughing, besides other work.

* * * * * *

C. W. E., whose father was dead, and mother unable to control him, addicted to frequent contentions, and the use of bad language, remained here two years; but having reformed his habits, was sent to a farmer in the northern part of the State, who has given a favorable account of him. In a letter to one of the boys, he describes his pleasant situation, Sabbath school, and other advantages, and entreats him to avoid the faults to which he had been formerly addicted.

C. H. P., whose mother is a widow, but could not govern him, was with us three years;—hard to be driven, but easily led; a handsome penman, eloquent reader and declaimer, of fair character, and a good scholar; is now in a printing office, a place suited to his abilities, which are of a high order.

J. B. A., whose father was insane, was here three years; possesses much self-respect, is dignified in his manners, a good scholar, and of fair character; was recommended to a clergyman in Springfield, who is so well pleased with him that he has sent for another boy of the same character.

I might, with no impropriety, here mention, that one who was received as a pupil, five years ago, is now acting here as Assistant Teacher, whose moral character and efficient services are highly prized.

These are a few of the many instances, where the benevolent donors and contributors to this institution have been the means of changing the direction of immortal minds, from a downward path leading to wretchedness and disgrace, to an upward and onward course of usefulness, respectability and happiness.

But when we consider that their healthy influences will be exerted on others, and theirs still on others, to remotest ages, we find the amount of good beyond computation. Such happy reflections may those enjoy, who have aided, by their liberality and labors, in leading the unfortunate youth from wrong to right!

Mr. M. in conclusion mentions that on thirty of the Sundays of the year, the boys have been addressed by persons visiting the island for the purpose, and that the Teacher has devoted his whole time to the school.

Following the Report of the Superintendent, are the Act of Incorporation, By-Laws of the Corporation, General Rules and Regulations, and an Appendix which contains (1) an account of the first meeting, and a valuable Report prepared in behalf of the managers in 1839 by Henry B. Rogers, Esq.: (2) Memoranda by the Matron, (Mrs. Ann E. Morrison,) of visits to or from former pupils, together with five letters from boys once members of the school,—documents which have a great charm, and possess high moral interest. We shall find room for some of them in a future number of the Register.

CHRISTIAN REGISTER

BOSTON, SATURDAY, JULY 7, 1849.

REV. DR. ADAMS' CONVENTION SERMON.

The sermon preached by Rev. Dr. Adams, of this city, before the Congregational Ministers of Massachusetts, May 31, has been published in the July No. of the Christian Observtory, of which Dr. Adams is associate Editor. Our readers have already been made acquainted with the subject and the heads of the sermon; but we will repeat them, as they come before us anew for consideration.

"My subject," says Dr. A., "is this: Assurance of faith is warranted by the certainty of the way of salvation."

"Is the way of salvation," he proceeds, "fixed and certain? I shall maintain the affirmative of this question. I remark, then,

I. If the way to be saved be not fixed and certain, the appointment and continuance of the Christian ministry is preposterous.

II. It is reasonable to suppose, if there be salvation for men, that the way to be saved is explicitly revealed.

III. Facts prove that the way to be saved is revealed with certainty.

IV. The Apostles explicitly asserted one, and only one, way of salvation."

From the doctrine of the discourse, Dr. Adams derives the following *inferences*: "(1.) The opinions and preaching of a Christian minister should be characterized by definiteness and decision. (2.) The certainty of the gospel forbids us to be indulgent of error. (3.) The terrible denunciations in the Bible against false teachers, warn us to be well assured of our faith."

On the four heads, we presume our readers have no occasion to dissent from the preacher. Nor will they object even to the sentiment of the subject of the discourse, if "assurance of faith" (in the "doctrinal sense" in which Dr. Adams says he uses the term faith,) be limited to "the way to be saved"—that is, if the subject be expressed as follows:—Assurance of belief, in respect to the way to be saved, is warranted by the certainty of the way of salvation. We are not sure that Dr. Adams would maintain any more than this, if closely questioned. Certainly his argument logically proves no more.

Nor, if received in this limited application, will we even express dissent from the *inferences* which Dr. Adams derives from the doctrine of his discourse—that is, understanding "error" to be limited to the "way to be saved." Dr. Adams himself makes an admission under the first inference, which shows perhaps that he in reality implies the limitation. "Here," he says, "let us distinguish between questions in morals, theology, and interpretation of the Scriptures, not essential to salvation, and the substance of the gospel. . . . A minister may be uncertain with regard to many questions belonging to his profession; but to that question, "What must I do to be saved?" he must be as decided in his answer as it is possible in the nature of things for the human mind to be on any subject whatever."

Such then being the state of the case, what was the practical aim of Dr. Adams? To ascertain this, we must take into consideration the constituent parts of the assembly whom he addressed—which were Unitarians and Orthodox. Now if Dr. Adams prepared his sermon from any apprehension that Unitarians are in doubt about the way of salvation, he is very wide of the mark. Nor could he have prepared it for those whose particular feelings and views he himself represents, and whose positivity that they are right and others are wrong needs no exhortation to make it any greater. We are driven then to the conclusions (1) that it was a sort of apology for the exclusive course he has felt it his duty to pursue toward Unitarians, and (2) that it was prepared *for that increasing class among the Orthodox who are beginning to feel less certainty that the way to be saved which has hitherto been insisted on among the Orthodox, is the only true way to be saved.*—

That Dr. Adams had the two objects in view which we have specified, is evident from particular expressions as well as from the scope of the whole. Under the second inference he says, "It is inconsistent for a believer, and especially a preacher of such a gospel as that which we profess, to have that kind of sympathy for unbelievers and men in error, however apparently sincere, as will lead him to say, Your faith is good and sufficient for you, and mine for me." And again, under the third inference, "If we do not feel and teach that our faith is essential to salvation, and do not, therefore, preach against false doctrine and false teachers, it is a sign that we have felt but little, if any, of the power of the gospel."

Regarding Dr. Adams' sermon as an Apology, we are very willing to concede that it is sufficient. Believing as he does, he can be tolerant neither of error, nor of errorists. He is perfectly aware, however, and he admits, that "bigots and persecutors feel that they are right and others wrong," and that "this of itself does not prove a man to be right." But he maintains a man "cannot be right without this"—and we would agree with him so far as to concede, that unless a man has some adequate assurance of the truth of his religious belief, he will be likely to accomplish but very little, and to show no positive results in life. It is surely desirable to have a positive and well-assured faith.

But it would seem to be desirable, also, that we should gain a position higher than that on which Dr. Adams confesses he must stand, along with "bigots and persecutors;" and, he might add, Roman Catholic, Mormon and Millerite—to say nothing of going out of Christendom, and finding sympathy and fellowship, in this respect, even with the Mahomedan. Is such a position attainable? It is found in maintaining that we ourselves are right in the main, and yet that others also may have saving truth amid their errors. It is found in perceiving, while we feel "the gospel forbids us to be indulgent of error", that such error may be held along with saving truth; that error in respect to the way to be saved, may not be total error; that those, who we think teach doctrinal error, are not necessarily the false teachers whom the Bible denounces—for moral obliquity and practical ungodliness are included in the character denounced. It is just here, that we suppose we differ from Dr. Adams, and that liberal Christians differ from the class whom he represents. It is the position of a portion of the Orthodox body also, whom we have conjectured Dr. Adams alludes to, and who deserve, in this point of view, to be entitled "liberal Christians," as much as we ourselves or any others deserve it. Not that they or we are at all lacking in assurance, as to what is essential to salvation. We probably have as much as is consistent with modesty, even if we should be found to have less than Dr. Adams. But we do not include so much as he in the essentials of salvation; and the portion of the Orthodox we have alluded to, at least doubt whether it is necessary for a man to believe in the Supreme Divinity of Christ and in a Vicarious Atonement, in order to be saved. In other words, they have excluded these doctrines from the essentials of belief.

This class, we have said, is increasing. It remains to be seen, how far the sermon of Dr. Adams will check their tendency to more liberal sentiments. They are generally men of some power of discriminating and independent thought, though Dr. A. rather sarcastically says that "their religious belief is affected more by the publisher's advertisements in Halle and Berlin, than by their Bible and closet"—that "if some German free-thinker has a work in press, they think of it with great expectation, and on its arrival, run to see it almost as they would the Messiah." The Dr's. sarcasm, applied to such persons, is rather inopportune. An attempt to laugh at them will rather provoke laughter back again, and unfortunately for the Doctor, he affords a fair occasion for it in the remark that "there is more spiritual knowledge in Watts' Hymns for Infant Minds, than in all the writings of Schleiermacher!" We can easily fancy the smile mingled with a little contempt, with which it will be retorted,—"Milk for babes—the Dr. has not gone beyond that yet."

ON CERTITUDE OF RELIGIOUS BELIEF.

In the existing state of the religious world, divided as the numerous denominations are from each other—some regarding themselves as evangelical, and others as unevangelical; some orthodox and others heretical; some called "Old School" and others "New School" of the same general system of belief, and no one of the denominations having entire fellowship with another, and hardly with itself—if we ask where is the "one faith," or the "one spirit," we fail to see it in them shining forth of itself. In the midst of the controversies of Christians, and the pretensions of differen: communions, can it be known, will it ever be known, what veritably is Christian truth?

The preacher of the Convention Sermon, on which we have already remarked, has the following that bears on the question:—

"Among the poor members of Christian churches, there is, at the present day, the same concurrence of views and feelings as to the way of salvation. Now the surest test of essential scriptural truth is the way in which it is received by the disciples of Christ in the humbler walks of life. Neither theological seminaries nor the writings of learned men are so sure and safe a guide with regard to the essential truths of religion as the opinions of humble and pious believers.

They subject their faith to the test of experience, not living as the learned are liable to do, in the world of speculation; but they depend upon simple truth as the daily bread of their spiritual life. Let a man present himself in one of our pulpits, professing to preach the gospel; the impression which he makes upon the humble, godly men and women, is the safest test of his doctrine and spirit, whether they be evangelical. If he be unsound or wanting in experimental piety, they will say he does not reach their hearts. The Savior selected this as one of the proofs by which his forerunner might know that the kingdom of Heaven was at hand. If you sound a distinct note with your voice near a certain instrument of many strings, there are strings in that instrument which will own the sound and respond to it. You will hear their soft responses, if your sound be gentle; or a loud and joyous answer if such be the tone of your voice. So when a man, with his heart renewed by the Holy Ghost, speaks the truth as it is in Jesus, there are hidden sensibilities in the congregation, among the unlearned as well as the wise, which straightway respond in a thrill of approbation and pleasure. The gospel has made the larger part of its conquests among the humble poor, and, which is an equally noticeable and interesting fact, among the other sex. In the State Prison, man, in the Christian Church, woman, holds the priority of numbers. She that was first in the transgression has retrieved her reputation at the sepulchre of her Redeemer; and if that Saviour is absent from our preaching, the first complaint will come from a Mary Magdalene, or from some other Mary, saying, "I know not where ye have laid him." Ask woman what is the way to be saved; woman, of every kindred and clime, where the grace of God has shed its influence; woman, who thus far constitutes the majority of the redeemed in heaven. The answer, in its unity, and sweetness, and power, will be like that of the innumerable company of angels."

We have the sincerest regard for the convictions of humble, godly men and women, the poor and pious members, of Christian churches, and feel the force of the remark of the aged minister to Dr. Watts, (see our first page,) and the confession of the latter on his death bed.

"The most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support as the common and unlearned, and so I find it. They are the plain promises of the gospel which are my support, and I bless God they are plain promises which do not require much labor or pains to understand them."

We should not be unwilling to submit the truth we regard as scriptural, to the very test that Dr. Adams proposes. Nay, we have done it to the very class of which he speaks—and that too in the Orthodox churches—and have received gratifying expressions of sympathy and fellowship. We will however add *intelligence* to the qualities which he specifies—intelligent though not learned—and would submit to such a test, (as we have done,) with more reliance—and with results that have not put us to confusion, but strengthened our faith and hope. Passing from the orthodox and the "evangelical" pale, to some of the pious intelligent poor out of it,—both men and women, especially the latter, who not merely have had the reputation of being pious in the church, but whose homes and neighborhoods bore ready testimony to the fact, —the test has been still more satisfactory, but not in the direction regarded by Dr. Adams.

But why confine the test to the humble and unlearned poor? Why exclude such believers in Jesus as Mrs. Peabody of Springfield, and Mrs. Ware of Milton—pure minded, pure hearted Christian women, having the very qualifications recognized for seeing God? Where does Dr. Adams find in the New Testament his authority for taking the convictions only of the former class as the standard? In the humble and unlearned we often see merely the faith, taught them by human lips, reproduced. They have never *reflected* upon what they have received. History and observation moreover show that with the religious convictions of the humble and poor, there is often the grossest superstition blended. The poor and humble Catholic woman, for instance, lifts up her prayer, "O Mary, Mother of God, you are the refuge, the hope of sinners." (Liguori, p 333) She is very earnest, very sure. Why not take her conviction as essential? If we should carry out Dr. Adams' test fully, and call an *Ecumenical Council* of women, they would carry it by an immense majority, that to be sure of heaven, we must put our trust in Mary, Mother of God! Our preacher would not, we fear, pronounce such a chorus very "sweet."

For such reasons, it may not be quite so well to accept the standard in the form in which Dr. Adams presents it.—There are a few other things in the extract, not of the weightiest authority or in the best taste. We do not know how he has ascertained that "women thus far constitute the majority of the redeemed in heaven"—unless he has been caught up into heaven, like St. Paul, and been permitted to disclose what the apostle was forbidden to tell.

A test more satisfactory to ourselves we will give in two sentences from the Philosophy of Religion:—

"The simplicity of the gospel of Christ is to be looked for in the clear elimination, from the religious intuitions of *all good men*, of the vital and essential elements of Christian faith and love, hope and joy." (p 24.)

"Could we but once again see the selfishness, the pride, the low and little-mindedness of party spirit laid aside;—could we but once again see a body of *real men*, earnest, truth-loving, self-sacrificing minds from every quarter of the universal Church, meeting in solemn conclave to hold forth to each other the real life of Christian faith, and in the comparison of their inward experiences, and renunciation of their poor artificial pretensions, seeking to grasp the central principles in which their hearts can alike blend, it would do more to fix the faith of the doubting, and heal the wounds of the Church, than all the logical contests of the past have done to shake our belief in Christianity, and sever our affections from each other." (p 300.)

Such a period is approaching The comparison can be made, if not in council together, yet through the facilities of the press. And not the least among the influences to establish those great "central principles," will be the writings and the memoirs of Unitarian Christians, to give greater clearness and purity and expansion to the Christian faith as now received, and more spiritual power to Christian believers, and afford more efficient aid in the conversion of world.

RELIGIOUS LIFE.—NO. IV.

REGENERATION.

The first doctrine that we find, on opening the New Testament, is the doctrine of repentance. Next to that, in our own experience, and the immediate effect of a true repentance, is conversion. There is a third: "Except a man be born again, he cannot see the kingdom of God." By conversion, we are placed in the attitude of disciples. "Except ye be converted, and become as little children," (*i. e.* give yourselves up to Christ, as little children, ready to hear and to obey him,) "ye shall not enter into the kingdom of heaven." Here the act is voluntary. We may place ourselves in this attitude, provided, that in this as in all other acts, we recognise the sustaining and assisting power of God. By an effort of the will, we may turn ourselves round. But the new birth, regeneration, being born again, is the unfolding of a new life in the soul, and on this, we, through the will, or by its agency, can have no direct and immediate influence. We are born of the spirit It is the work of God alone. By an effort of the will, we may as well create a hand or an arm, as to call out this new life in our higher nature.

What is it, then, to be born again? How shall we attain to it?

I. What is it to be born again? Through the creative power of God, organs of sight are formed, so that, when at length the eye is opened to the light, we are impressed with certain sensations, and through them become conscious of the existence of outward objects. We are also formed with certain instincts in relation to food and society, which instincts remain dormant in the child, or only as blind cravings, till he is brought near the object fitted to excite and call them out. Then the animal taste is developed, and by means of that we become conscious of certain qualities, as *e. g.* sour and sweet, which otherwise we could never have learned. The social feeling is developed, or born, and through that we become conscious of certain qualities in our associates. The sense of right and wrong is developed in a similar way So also the sense of the beautiful. The presence of the object relating to each sense awakens or calls out the faculty, and thus enlarges the sphere of our consciousness.

Now, the religious sentiment is as much a part of our nature, as the moral or social sentiment. It is the sentiment which connects us with God, and which, when developed, unfolds to us through the religious consciousness, the depths of a religious experience. It is an instinct reaching out, blindly at first, in quest of some object which it may worship and adore. When the true God is revealed to it in Christ, and through it we are awakened to the consciousness of his infinite purity, mercy, love, and commune with him by prayer, in a newness of union, more perfect even than that in which we are connected with our nearest earthly friend —then are we born again, born of the spirit; and when our whole characters are transformed thro' the influence of this divine life on all our affections and desires—then are we thoroughly regenerated, sanctified by the spirit of God.—The great religious truths which Christ has revealed, and which had before seemed unreal to us, have become now the substantial realities of our existence, having verified themselves to us, thro' the consciousness in our own religious experience. We are born and now live in a higher world of thought and emotion.

II. But how may we attain to this newness of life? The way has already been indicated. Food is presented to the infant, whose instinct leads him to take it, and by the act a new sensation, and with it a new faculty of sense is awakened. By intercourse with those who love the child, his affections are called into life, and this part of his nature is born. By giving ourselves up to what is beautiful, the sense of beauty is awakened and cultivated. We cannot in any one of these cases by an effort of will call the faculty into life; but we may put ourselves in the situation most favorable to its developement. So in respect to our spiritual regeneration. We cannot produce it by an act of the will. But by turning ourselves to Christ, as little children, we may subject ourselves to influences thro' which, by the grace of God, we shall be born into his kingdom. For in Christ God is manifested, reconciling the world to himself. Jesus is the way, the truth and the life, and if we really come to him and receive the truth and the life which we find in him, the purely religious element of our nature will be called out. Our religious consciousness will be awakened, and, with each new experience, enlarged. We shall be brought into nearness of union with God. In the love of a dear friend, perhaps the sentiment has been sudden, perhaps it has been the imperceptible growth of years. So in the birth of our spiritual nature, we may have been overwhelmed suddenly by a throng of new emotions, or we may have been led on through a series of gentle experiences, in such a way that we can hardly tell when our newness of life began.

Have we yet awakened to a consciousness of the divine life? Do we delight in the sense of God's presence? Have we been born into his kingdom, so that Jesus, his holiness, truth and love, are the objects dearest to our hearts? Are we living, not as creatures of time, but as children of God? Does the feeling which connects us with God fill us with gratitude and love? Have we so tasted the divine gifts which Jesus has promised to his followers, that they commend themselves to us through the opening consciousness of our own souls? If so, let us go on enlarging, purifying and deepening our religious convictions, till like a little leaven, they have worked through and transformed our whole characters. But if these are all strange things to us, let us come to Christ and learn of him, and place ourselves under those favoring influences through which God will renew the spirit of our minds and awaken us to a sense of his goodness.

O God, wilt thou manifest thyself to us, and call out the purest and deepest faculties of our nature. May we be born into thy kingdom, that our conversation may be in heaven, that our thoughts and our affections may delight to dwell with thee and with thy Son. May we so experience in our hearts thy goodness, that doubts and shadows shall flee away, and we may feel ourselves to be living in thee whilst thou also art in us. So may we live on earth, and at last, throwing aside our mortal garments, be received into thy pure kingdom of everlasting peace and joy. M. H. J.

SELECTIONS FROM MRS. ALCOTT'S REPORTS.

[FROM SECOND REPORT.]

TO THE LADIES OF THE SOUTH FRIENDLY SOCIETY, AND THE LOVERS OF HUMANITY IN PARTICULAR:—

It has been my effort to economize your means, that there should be no premium on dependence, or swift relief to indolence. In but few cases, have I found my sympathy in advance of my judgment, trusting in the diffusion of much comfort, while showers of blessings have been poured on your bounty.

Our pauper laws, relief clubs, and charity movements require tact, foresight, and the wisest benevolence to avoid the sad consequences, which, for lack of these, are now involving the nations of Europe in every species of retributive suffering and sorrow, in every shade of evil —nay, the very shadow of death. The introduction of water into our city may mitigate the suffering which is justly apprehended during the summer, but while watching the physical habits of the poor, the fact becomes more than ever convincing, that they need the influence of the wisest sanitary laws and provisions. There should be a missionary in each ward, who should enforce the necessity of the introduction of water into each avenue, if not into each house.

Cleanliness should be urged and enforced, as a necessary qualification to receive aid through the summer months. Much sickness may be avoided by requiring this condition of the poor, and possibly habits of industry and neatness may be formed, that will prove their rescue from *permanent* poverty.

[FROM THIRD REPORT.]

* * * It gives me pleasure to find you again convened for social and benevolent purposes; and truly refreshing after the toils and perplexities as well as satisfactions of the past month.

It is my wish to confine my visits and aid this summer to American and German families, aiding girls of all ages, nurses, house-cleaners, house-keepers or washers. You may be assured, ladies, there cannot be a more efficient charity—none that renders more substantial relief to both poor and rich, to whom (as observed in a former report,) I hope still to be a means of communication that may prove beneficial.

Some of you, my friends, with warm sympathies, may from rather superficial observation deem this plan too exclusive; but human effort has its limitations, and having aided the Irish through the winter, to a season in which they are better able by means of their own efforts and other agencies to shift for themselves, I wish, for a similar number of months, to adopt a scheme more congenial to my taste, and more consistent with your means. Your funds are low—many of you will be absent, and my own health will need care during the sultry season.

Some of the cases where aid has been given are as follows:

To Mrs. H, an American widow in very poor health, needing good food and aid for rent, and yet very industrious, I gave three dollars, also a dispensary ticket.—To an American widow with four children who have been sick all winter, and who needed both clothes and money, I gave two dollars, also clothing for her girl eight years of age who goes to the Grammar School.—M. K., a poor peasant girl, solicited a home for Mrs. C—who referred her to me. I gave her an order on my "*address card*" to any one who would furnish her bed and board for a day and night. I found her a good place, where the person likes her very much, and she earns a dollar and a half per week. Thus I am constantly impressed with the beautiful coincidence of the supply for the want, or the want for the supply—only needing the right medium to put them in communication.—A. S., E. D., H. S., M D., L. G., are all provided for, by exercising a little caution so that each party were well and honestly informed as to their mutual fitness. —The H. family, Middlesex St., long known to some of you, are at length provided for—Mr. M. of Leicester having interested himself to get them the best information respecting a chance for work there. The trade of Mr. H., being that of a tailor, has given him no support during the winter, and his health was failing, and only country air and influence could restore him to comparative comfort. After due deliberation, we decided on helping them to remove. Fifteen dollars were furnished from your charity fund, to be replaced as soon as practicable by private contributions. Mr. M. thought the family should proceed to Leicester without delay. I passed most of a day at their house, "ticketed the baggage," saw it delivered, bought their tickets, and Mr. M. saw them off.

Mrs. L., from Atkinson-St., called on me.—I ascertained that Mrs. S. was paying her generously for sewing, and Mrs. C. and Mrs. T. were helping her with food. Her husband was well situated at the Hospital. I dismissed the case as not needing my time and exertions. I gave her a small order for groceries. Called on Mrs. L. to encourage her in this supervision of the woman. Called on the —— family in Carney-Place; and after hearing their story, felt that with more industry and less "cant," they could bring about a better condition of things. Advised with Dr. Parks, and Mr. Craft concerning them, and left the case till they should remove from "*Carney Place*," or the case develope itself farther.

Sent Mrs. A. from temporary home to Mr. G—— B——.

Called on Mrs. R. at the Hospital for a nurse child, and again for a woman to take an infant eight days old, whose mother lay dead and five children weeping around her.

Mrs. ——., who, by the advice of some kind friend, opened a Mechanics' Boarding House, called on Mr. Barry to see if she could obtain more outfit for her establishment. Neater habits and more hope, would be the best furniture she could obtain for her house and boarders.

Not to specify further, we have in all relieved twenty-one families;—Obtained situations for nineteen girls as domestics.

Received, ...	$51.00
Distributed, ...	$46.00
Balance in Treasury, .	$5.00

FROM FOURTH REPORT,]]

My labors and experience for the past month have been most diversified and interesting. I have established a room at 678 Washington st, for the purpose of being more central and accessible to all classes. A name is perhaps important —"RELIEF ROOM" for the Poor of Ward No. 11, is on the whole as good a one as can at present be adopted. Alms-giving has been less my business than for the few previous months, for one very cogent reason,—that I have had but few alms to bestow, and for *another* quite as apparent,—that there have been more opportunities for the industrious to find work, both among men and women. I have therefore turned my attention chiefly to fitting off families for the country, aiding men and women to jobs in the city, and procuring places for family work for women and children; also to providing temporary or permanent homes, schools, &c. Vagrant and destitute boys, I have referred to Mr. Barry, a new Agent for the Ministry at Large, whose business is to look for occupation or protection as the case may require. His residence is on "Ashland Avenue." Another very especial part of my business has been to direct the attention of the poor to personal cleanliness and more neatness about their rooms. The slackness here is lamentable. Contagious disease must ensue if greater care is not given to this duty. Water is so abundant, there is now no excuse for the unclean streets and bye-ways of our city. My labors have been mostly for Americans and Germans; yet no day has passed without my attention and aid having been asked and given to the emigrant and sick Irish. I am accosted in the streets daily by those, who, driven by fear of famine or oppression, have gathered up their last fragment of earthly possession, and have found their way here for protection and employment. I cannot pass these by. I must whisper a word of encouragement or hope to them, although I feel a sinking sadness as I tug at my own anchor. Their life-boat is drifting, a small rope may save it, throw it in mercy, and all may yet go safely.—I feel quite as much sympathy, perhaps more fear, for that tide of floating humanity who throng our streets *on parade*, every day; whose flag of availability is on the head; whose highest aspiration is a mantilla; whose last hope is a husband! She dreams that the moment her duties in the kitchen are over, her highest privilege is her *toilette* —confident that she surpasses her mistress in success, for at her bidding the *Graces attend in legion*. Yes, a large representation of this class come to the "Relief Room," and while sporting that all-sufficient Visite, contest for higher wages and more perquisites. Shall we give them more money, or fewer temptations? Shall we give more gold, or more education? How admirably Mr. Sargent has described this tissue of social evils.—"Go ask in those abodes of affluence around whose reeking altars of waste and folly these falling ones serve, How many are the tragedies begun in these saloons of fashion and self-indulgence, whose issues are unfolded more remotely in the sphere of humbler life? There in those mansions of plenty misapplied, you will find too often a subtle, secret but sure enginery at work thwarting in a measure all the public efforts and appliances which are aiming to relieve the Poor or reform the Vicious."

Do we not seek to save?—Who will not forego the privilege of a flounce, or the aspiration of a jewel, to save a generation of sisters? For as philanthropists we must acknowledge their kindred. I have alluded to my establishing the "Relief Room," to give me a better opportunity of putting myself in close connexion with all classes. The poor may come with their recommendations from the rich to my sympathy and supervision. Those who need places may through this agency procure such. Families requiring good help, whether Irish, German, or American, can obtain such. Nurses and sucklings can be advertised to each other *without delay*. The fallen can here whisper their weakness or their sin, all may meet a will or a way to strengthen and reclaim. The sick can be furnished with dispensary tickets for medicine; (I wish they could be as easily supplied with a Physician.) This is but an embryo scheme. I hope, as it shall become better known and appreciated, I shall have your co-operation and the good will of the public. In the winter season it can be used as a "Relief Room" for the destitute—a Council Chamber for the rich—a Bank of Faith for the doubting —an Anchor of Hope to the despairing—an Ark of Safety for the friendless—a Bow of Promise to the striving. Let us be steadfast, though the ravens fail us, or the heavens fall—remembering that from small beginnings are often large and lasting results.

Let us work out; if we may, the best method of helping the needy. Let us teach them how in many ways they can best help themselves. Let us show them that industry will have its reward, if not in righteous justice, yet in beautiful mercy, all abounding charity. Lend them our influence; give them our time—an article which few know how to use wisely for themselves. Bestow unsolicited what we can spare from our wardrobe or cupboard. California outfits can never bring such returns as our Charity outfits. No California income can bring such returns and such content as that which is the sure result of time and means spent in giving and loving.

Our wealth is becoming too large for our wisdom. Saddest poverty is ever the antagonism of sumptuous riches. How many are there who avail themselves of all the ease and luxury of our complicated civilization, compared with the few who feel its obligations and take up its work.

My friends, can we not pioneer some worthier work, some diviner purpose, than has yet been devised? Where there are good desires, God prevails. It is his love in us which works good will through us. Let us spend less time on our embellishments, more on our social duties. Let us employ our brighter, better faculties in teaching the domestic arts or even the accomplishments of civilized life. Think not that you make yourselves cheaper. Far otherwise. You become dearer to those about you. When we are encompassed by the might and majesty of Love, what can degrade us? Who can despise us when thus employed? It is indeed the "business of the Father" who sent us. If we are not all bidden guests at the banquet of "fat things," we may surely be in to gather the crumbs of good things which are being dispensed all around us. If we have no access to heavy purses, let us make careful use of free pockets. One little body infused by a true and beautiful spirit, may make up by the activity of its members what is lacking in strength or magnitude. We can give less costly cake to our visitors, more "bountiful bread" to our paupers. Let us wear less expensive dress, that we may have an ampler cloak of charity for the nude and tattered. The exorbitant prices of almost every article of food is a very general cause of suffering and distress, growing out of that mean spirit of monopoly which crushes the poor and embarasses the middling classes. *There* is no *cheap food*. Let us consider this when catering for the poor as well as our own tables.

From our *abandons*, a class rapidly increasing in size—often so respectable in appearance—let us not turn away. It is by no means the poverty holiness to tuck up our garments and pass by on the other side.

How full of power were those words of Jesus, "Go and sin no more!" Can we not in the plenitude of our own virtue utter the same injunction!

THE VALLEY OF THE WEST.

Light o'er the West! O let it stream
A full, and broad, and heavenly beam,
Piercing mid depths of the forests' gloom,
With gladdening ray their aisles illume,
O'er billowy swell of jewelled plain,
And glittering stretch of bounding main;
O'er the mighty torrent's onward flow
Let it cast its bright and healthful glow.

God's simple creed is uttered there
Of ceaseless love and ceaseless prayer,
A ritual, earliest born of time,
Through ages still unchanged, sublime.
Shall not the spirit thus attuned,
By brighter light be yet illumed,
And with responses deep and strong
Hear echoed back its choral song?

Oh, let us speed the quickening ray,
That mist and shade may pass away,
And brightly fall the pure light there
Upon that valley broad and fair,—
No meteor dazzling but a while!
With calm, serene, and holy smile,
It yet o'er earth shall gleam afar,
Of other lands the guiding star.

Providence, R. I. T.

DEDICATION OF A CHAPEL IN MUNROE, WISCONSIN.

The Chapel in Munroe, Wisconsin, was dedicated on Sunday, May 29. It was filled with attentive hearers. Rev. J—, late from Meadville, read the scriptures. Elder G. Fancher offered the Introductory Prayer. Rev. J. Walworth preached the Sermon. Elder S. L. Fuller of Jonesville offered the Prayer of Dedication. Mr. Walworth's text was Matthew XVI. 18—from which he discoursed on the unity of God and the divine Sonship of Christ as the basis of the Church; on the Church as consisting of all true worshippers of God and believers in Christ; on the peculiarities of the liberal Church; on the opposing influences of error, mystification, legislation for the Church, sectarianism, misrepresentation, persecution &c.—on the ultimate triumph of the doctrines of Christ.

The expense of this house of worship has been about 850 dollars; a debt however still remaining of 150 dollars—which, having done what they could they know not as yet how to meet. The congregation averages from 150 to 200 persons.

Elder Walworth has preached, and with much success, the last winter, to four congregations regularly. There have been ten additions to his Church at Rock Grove, 12 miles east from Monroe, two of whom were from the Calvinistic Baptists, and three from the Lutheran Presbyterian. In another neighborhood, 6 miles west, ten have given their names to unite with the Church. He expresses his sense of the need of much additional missionary labor, and of the circulation of books and tracts—especially tracts plain and pertinent in their appeals. Labored expositions and recondite arguments are not needed.

[From the Christian Inquirer.]

THE POLANEN CHAPEL, BRIDGEPORT, CT.

The Corner stone of this Chapel was laid on Thursday the 21st ult. at 2 o'clock P. M.; the religious services being conducted by the Rev. Mr. FARLEY, of Brooklyn.

1. Selections from Scripture.
2. Hymn 404 of Sewall's collections, sung by the congregation, to the tune of Old Hundred.
3. Prayer.
4. Address.

On account of the extreme heat of the day, and the exposure of the site of the chapel to the direct rays of the sun, the congregation, quite respectable in numbers, assembled within the house and well shaded grounds of Madam Van Polanen, which adjoin the site. After the address, they proceeded to the chapel lot, when Mr. Farley delivered to the master-mason a copper box, containing an engraved plate; a copy of "Notices of the Life and Character of Roger Gerard Van Polanen," prepared chiefly by the Rev. Wm. Ware; the *Christian Inquirer*, for the month of April; *Christian Register*, of June 2d and 9th; Order of Exercises at Unitarian Festival, Boston, May 29th; *N. Y. Commercial Advertiser* of June 20th; *N. Y. Tribune* of June 21st; Bridgeport *Republican Farmer* of June 19th. The plate bore this inscription: "The Corner Stone of this Church, laid with Religious Services, June 21, 1849: Address, &c., by the Rev. F. A. Farley, of Brooklyn, N. Y. The Church is to be erected at the expense of Mrs. B. A. Van Polanen, relict of the late Hon. Roger Gerard Van Polanen;

to be consecrated to the sole worship of the One Living and True God, the Father. Jarvis Wilson, Architect." The master-mason deposited the box within a cavity of the stone, prepared for its reception, which he then laid, in the presence of the congregation; when Mr. Farley added a few closing words, and pronounced the Benediction.

The Chapel will be beautifully and eligibly situated; fronting on State-street, one of the finest streets of the city, in the centre of a large lot, the gift to the founder for this purpose, of Robert Schuyler, Esq., of New York. Mrs. Van Polanen will defray the cost of the edifice; the American Unitarian Association agreeing to pay to her during the term of her natural life, semi-annually, the interest on the sum which the building may cost, at the rate of six per cent. per annum. In consideration of which, the property will be vested in the Association, with power to convey the same, after the founder's decease, to the society which may be worshipping there, on the society which may be worshipping there, on certain conditions already arranged. She has named it the "Polanen Chapel," in honor of her late lamented husband, who passed the latter part of his life, died, and is buried at Bridgeport; and who is remembered by many of our readers as, for several years from its commencement, one of the prominent and devoted members of the First Unitarian Church of this city. The Chapel will be of wood, painted and sanded, to imitate the Connecticut free-stone. The main building will cover sixty by thirty-six feet; with an addition, in the rear, of a room communicating with the pulpit, and intended for the study of the pastor, fourteen by twelve feet. It will be of the simple, pointed Gothic style, with a tower on the south-easterly front corner, forty-five feet high; and, though quite unpretending, is tasteful and attractive in its design, and will be an ornament to the growing city to which it will belong. We congratulate our Unitarian friends in Bridgeport, at having one so liberal in their number as the founder of this Chapel; and devoutly do we pray that its completion may see a congregation ready to enter and fill it, who shall find it, to them and their children, the "House of God, the gate of Heaven!"

MR. FARLEY'S ADDRESS.

CHRISTIAN FRIENDS:—

We seek no other justification of the service in which we are engaged, than that which all hearts which have aught of the spirit of reverence, will at once accord. The foundation of another temple of Christian worship is now to be laid in this flourishing and beautiful city. Another structure, humble and unpretending though it may be, is to be reared on this spot, which shall be consecrated, and held forever sacred to the noblest religious uses. No gallery of art, no hall of science, no business exchange, no gay saloon of pleasure, but a Church of Christ, an altar to God, a house of Prayer,—ay, "a House of Prayer," to which the followers of the Saviour, the hungry and thirsty after righteousness, the devout seekers of truth, hearts lifted in gratitude and joy, or bowed in penitence and humiliation, or sore pressed by care and anxiety, or stricken and prostrate by sorrow and bereavement, may come to drink deep into the spirit of Jesus, to be made wise unto eternal life, to offer praise, to implore forgiveness, to gain strength and fortitude, to receive spiritual consolation, by true, heartfelt, earnest communion with the Great Source and Fountain of all. And most fit and becoming is it, before the work is farther advanced, that prayer rise to Him, without whose blessing—

"All the cost
And pains to build the house are lost,"

that His favor may rest upon the enterprise, from first to last—that free from casualty to life or limb, safe from adverse elements by day and by night, this house may rise to its completion: an expression of grateful and confiding piety; of reverent and cheerful faith; of sincere love of Christ and his holy Gospel; of an earnest desire and hope that here, on this spot, the standard of that Gospel in all its original simplicity and power shall be unfurled, and beneath its folds the truth as it is in Jesus be more widely diffused, and great victories be achieved over the hosts of unbelief and sin.

Nor have we any disguise to make of the more precise and definite object, which certain views of what that Gospel is and teaches, suggest, in the erection of this house. We are fully aware that it is in the heart of a city, the large majority of whose inhabitants, and the most influential of whose clergy, regard those views with more or less intolerance, distrust and abhorrence, but enough always to make them desire their oblivion, that we enter upon this work. Our object is to have a fixed monument to those views here; to have a pulpit from which they shall be preached; a living voice to proclaim, expound, defend, and urge them, as the truth—to deepen their hold in the hearts of those who profess, and commend them to the respect, confidence and attachment of those who now reject them—to resolve doubts, to instruct ignorance, to disarm prejudice, to shame bigotry, to uphold the claims of the soul to spiritual freedom, and to extend far and wide the influence and spirit of the largest Christian charity and love. If this be our object,—and, most solemnly, in the presence of God, we declare it to be,—show us, we say to any, to all, show us if you can, wherein consists its guiltiness or its wrong.

But you may say, all depends upon the nature of those views, the character of those doctrines which you intend to promulgate among us, and in support of which you avow you are rearing this bulwark in our midst. Let me, then, briefly state what those views and doctrines are. I shall not, on this occasion, go into any argument for their support, but content myself with a mere statement of leading points; and then leave you to judge whether there be any sufficient, or nearly sufficient cause, for all the hue and cry which is raised against us,—the obloquy which is attempted to be cast upon us,—the "Oh's" and "Ah's," which are uttered with such long-drawn sighs, often from very pious, but most misguided hearts, when even our name is mentioned—the virulence or the contempt, nay, the very honest, but, as we believe, most ignorant alarm, which many feel lest our views should anywhere prevail. Hear, and judge! Understand, before you condemn! Avoid the folly, avoid the guilt, of imputing to your brethren—children of the same Heavenly Father, disciples of the same Divine Master, fellow-heirs of the same immortal and glorious hope, as capable, as honest as you, and accountable only, as you, to one Infallible Judge,—any views, motives, purposes, upon no safer grounds than the rash assertions of others who sometimes do know, and in all cases ought to know better. Dare to inquire, examine, and judge for yourselves; and whether you come to agree with us or not, do yourselves, as well as us, the justice to accredit our claims to be as sincere as yours, and remember that to our own consciences and to one Master, we must all stand or fall.

We believe then in, and we worship, One only living and true God, the Father.

We believe in, and profess to love, reverence and obey, the one Mediator between God and man, the Man Christ Jesus; the only-begotten of the Father, full of grace and truth; the all-sufficient Saviour to all who in faith and penitence came to the Father through Him.

We believe and rejoice in the Holy Spirit, by which God aids his children in the great work of sanctification and redemption, and stirs, and strengthens, and confirms within the human heart good motives, purposes and desires, and helps our imperfect efforts to carry out and complete them, that we may be thoroughly regenerated.

We believe the Holy Bible to be the recorded word and will of God; the history of His various revelations to our race; and that the New Testament, especially, contains the only full and sufficient rule of faith and practice which God has given to men. And we hold that every precept, doctrine, revelation, promise, warning, which Jesus Christ declared, has the same binding force and authority, as though audibly declared to us by God himself. We believe that there is no other name given under heaven, whereby men must be saved, except the name of the Lord Jesus. We believe that without holiness no man can see the Lord; that all men sin and come short of the glory of God; that God commandeth all men everywhere to repent; and that hereafter He will judge the world in righteousness, and reward every man according to the deeds which he hath done, whether they be good or bad.

In this faith we lay this corner-stone—the foundation of a temple, which we trust and pray God, may be the spiritual nursery of immortal souls. Not by the bondage of forms and creeds of man's device, but by the freest action of intelligent minds, and of hearts bent on faithfully seeking after and applying the truth as it is in Jesus, do we look for the legitimate and grand results which the Gospel is designed to secure. Not by overawing the spirit through its fears, but by binding it to God and to Christ, with the chords of love, do we look for the divinest influences upon character and life. But we do not insist that all are to think as we do, or believe as we do. We have not the folly or the presumption to assert that we have a monopoly either of God's truth or God's favor. We recognize among Christians of all names, much which we delight to honor. We find among all, a faith which we hold as earnestly as they. We rejoice, and bless God for the conviction, that the Saviour's test is a literal one, never to be abrogated or set aside—"not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven!" We rejoice that we are thus made to feel that in every church, in every denomination, there are numbered those who will swell the myriads of the redeemed, yet to be gathered from the north and the south, from the east and the west. Most wretched should we be, were we obliged to believe that because of differences, and therefore errors of mere doctrine, any of the race were to fail of future acceptance with God.

The time is coming—there are unmistakable signs of it all over Christendom, and none more marked than those in your own State—the time is coming when a broader platform of church-fellowship, a larger and more comprehensive religious faith, will be demanded and had. Controversy is becoming more narrowed, and more and more distasteful. Unity, not uniformity—the unity of the spirit in the bonds of peace, not uniformity of church creeds or polity—while it is the prayer and effort of multitudes of earnest, devout and noble hearts, is a boon which must and will be had. Men are beginning everywhere to share in the great and glorious vision,—which gladdened the spirits of ancient and inspired prophets, and has ever been the hope of the purest minds under the Gospel dispensation,—the vision of One Holy, Universal Church; in which the spirit and not the creed, character and not profession, being and not seeming, shall be the essential conditions of membership and communion.

We begin our work here, then, brethren and friends, in no spirit of controversy, in no attitude of hostility to others. We stand on a broad, and, as we think, generous platform; not more broad, not more generous, of course, than that which Christianity itself occupies—nay, but that very one. If we have any serious apprehension of quarrel or controversy with any, it is lest that platform be narrowed, and any be crowded off because they do not agree to other conditions than Christ has prescribed. Wherever and whenever that attempt be made, we shall look to God for strength and for courage to do battle to the last on the side of spiritual liberty, the great privilege and boon of man!

But we will not anticipate any such necessity. We will wait till it comes. From this hour, let this House of Prayer rise in its simple beauty, until the altar and the sanctuary be complete.—The Van Polanen Chapel!—an honored name; which associates with the faith in which he took such delight and comfort, the memory of one once well-known in this city; and wherever known, loved and revered. The liberality of his surviving relict founds this Chapel. May God reward her! May she live to witness its completion, and share and enjoy its worship! May her advancing age be cheered by the fulfilment of her long-cherished hope, of doing this homage and duty to a faith which was the joy and consolation of her husband, in life and in death, as we trust it may be of her own! Be "Holiness to the Lord" its great consecration, and that of all who shall enter and use it! And as generation after generation fills its courts, may countless souls be born again there into newness of life! May its walls attest the sincerity and piety of those who gather within them, and the sincerity and power with which the Gospel shall be there proclaimed; until the last sun shall have gilded its spire, and it passes, like all things human, beneath the universal power of decay!

AUSTRIA AND HUNGARY.

We find the clearest account of the relations between Austria and Hungary, in the two last numbers of Blackwood. According to that, the Austrian empire consists of three kingdoms, and several minor principalities, with five distinct races of people, viz. Germans, Italians, Majjars or Hungarians, Sclaves and Wallacks. Hungary was founded in the 10th century, as an elective monarchy, but in 1687 the States decreed it to be hereditary in the line of the male heirs of the house of Hapsburg. The emperor of Austria being of the house of Hapsburg, he is also king of Hungary—as the crowns of Great Britain and Hanover were united for four generations; though they were separated in the fifth, because the crown of one was settled on heirs male or female, and the other on male only. The articles of the Hungarian Diet assert that Hungary shall have her own separate existence and constitution, and be governed by kings crowned according to their national laws. But it has been the policy of Austria to extend the power of the crown and consolidate the imperial government by subverting the national institutions of her constituent kingdoms and principalities. Meantime the feelings of community of races have been revived—that Italy should be for the Italians, Germany for the Germans, and the Sclave nations be all united under a Czar.

In Hungary the peasantry were getting uneasy under their burdens, and it became therefore an object with the Hungarians to conciliate as much as possible her subjects and her provinces.

"By unanimous votes of both houses, the diet not only established perfect equality of civil rights and public burdens amongst all classes, denominations and races in Hungary and its provinces, and perfect toleration for every form of religious worship, but, with a generosity perhaps unparalleled in the history of nations, and which must extort the admiration even of those who may question the wisdom of the measure, the nobles of Hungary abolished their own right to exact either labor or produce in return for the lands held by urbarial tenure, and thus transferred to the peasants the absolute ownership, free and forever, of nearly half the cultivated land in the kingdom, reserving to the original proprietors of the soil such compensation as the government might award from the public funds of Hungary. More than five hundred thousand peasant families were thus invested with the absolute ownership of from thirty to sixty acres of land each, or about twenty millions of acres amongst them. The elective franchise was extended to every man possessed of capital or property of the value of thirty pounds, or an annual income of ten pounds—to every man who has received a diploma from a university, and to every artisan who employs an apprentice."

These acts received the royal sanction on the 11th of April, but they were soon treated as forced concessions. Hungary having been strengthened, and being more than one third the population of Austria, and nearly one half the empire in superficial extent, the Court at Vienna saw in it a formidable obstacle to its plans of consolidation of the empire, which began to be revived especially on its successes in Italy; and it became the Austrian policy to weaken Hungary. This it did by appealing to the *Sclavonic* feeling in *Croatia*, a province of Hungary, jealous of the ascendency of the Majjar (original Hungarian) influence in Hungary. A leader was found in *Baron Jellachich*, Colonel of a Croat regiment in the army in Italy, who was made *Ban*, or governor of Croatia; and with him at the head, Croatia revolted. At the same time a revolt of Serbia, another province, on the lower Danube, took place,—the Serbes proceeding to attack the neighbouring Hungarian villages, and slaughter the inhabitants. Austria now openly sustained Croatia. Jellachich passed the Drave on the 9th of September 1848, and then the war between Austria and Hungary may be said to have begun. If the writer in Blackwood be reliable authority, of course Hungary must have our entire sympathies.

Hungary, says that writer, "is required by Austria to renounce the concessions then made to her by her sovereign—to relinquish the independence she has enjoyed for nine centuries, and to exchange the constitution she has cherished, fought for, loved, and defended, during seven hundred years, for the experimental constitution which is to be tried in Austria to enforce, at any price, uniformity of system; and a determination on the part of Hungary, at any cost, to resist it."

The contest between Hungary and Austria is analogous to what a contest between Massachusetts and the United States would be, if our general government were to aim at consolidation, and take away the sovereignty of the individual States. It is stated that the Austrian army in Hungary exceeds 150,000, aided by irregular bands of Croats and Serbes. Against these Hungary has put forth resources that have surprised Europe, and especially England, to whom her success is gratifying, as Hungary, amid surrounding revolutions, *has remained attached to her constitutional monarchy*, and sought no change. She has a noble head in *Kossuth*, and may she be successful!

MRS. MARY M. PHILLIPS.

Died in Boston June 24th, 1849. Mrs. Mary M. Phillips; wife of the Hon. Jonathan Phillips.

"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels," Malachi, 3 chap. 17 verse.

The earthly existence of this excellent woman, after a severe and protracted illness, has closed; and she has passed from sorrow and suffering, to where they have no place. The hand of the Lord was laid heavily upon her; but his ways are not our ways, and we will trust him, though he slay us. To strength of principle, and firmness of purpose, which never failed her, she united a fondness of heart that made her ever ready to contribute to the necessitous around her. The light of her household, and the joy of many homes, now desolate by her loss, has passed to her reward. The traveller has attained the end of her journey; the christian has entered into rest: and the dark path of suffering she has trod with weary steps, has opened into light and joy.

"By the bright waters now thy lot is cast,
Joy for thee, happy friend! thy bark hath past
The rough sea's foam!
Now the long yearnings of thy heart are stilled,
Home! home! thy peace is won, thy heart is filled.
Thou art gone home."

L. G. P.—S.

NEW PUBLICATIONS.

Ten Discourses on Orthodoxy. By Joseph Henry Allen, Pastor of the Unitarian Church, Washington. Boston: Wm. Crosby and H. P. Nichols. Washington: Taylor & Maury. 1849. 12 mo. pp. 227.

Mr. Allen's views of the necessity of controversy have probably changed since he left the vicinity of Boston. He "regards Orthodoxy not merely as a false or defective system, but as standing in the way of a more broad and positive conception of Christianity." In tone and temper of discussion, his work is a model; in argument clear and strong; and though he prefers not to have it considered as a final statement of the Christian spiritual doctrine, but as a criticism of the present condition of theological speculation, it is a very valuable accession to our theological literature.

☞ The Christian Examiner for July,—the first No. under the editorial care of Rev. Dr. Putnam and Rev. G. E. Ellis,—is published, and a noble number it is. The contributors are Mr. H. W. Torrey, Rev. Messrs. Parkman of Dover N. H., G. E. Ellis, Rev. Dr. Peabody, Rev. S. Osgood, Prof. J. Lovering, Rev. Drs. Gannett, and Putnam. We are disappointed in not having space for a more extended notice this week. We shall recur to the number again next week.

HUNTS MERCHANTS' MAGAZINE. We have received from Crosby and Nichols the July number, which contains a fine engraved likeness of its editor and proprietor, FREEMAN HUNT.

☞ The Child's Friend, and the Monthly Religious Magazine for July, are very spirited and instructive numbers.

THE INAUGURAL TREE. On the forenoon of the day of INAUGURATION AT CAMBRIDGE, the classes marched in procession with a fine young NORWAY SPRUCE on a vehicle, to the residence of the president elect, where one of the senior class presented a bouquet to Mrs. Sparks, and tendered compliments. Mr. S. having made a brief reply and joined the procession, it proceeded to the house of Ex-president Everett, where a similar bouquet was presented to Mrs. Everett, with appropriate remarks, and a response was made by Mr. Everett. The procession then moved to the college grounds, where the tree was planted in the left corner of the plat in front of UNIVERSITY HALL—the president elect making a suitable speech, and throwing in the first shovel-full of earth, followed by each member of the senior class. He named it "*The Tree of the Class of* 1849." The ceremonies were concluded with nine hearty cheers.

TO POETICAL CORRESPONDENTS.—Some experience prepares us to sympathise entirely with the following from the Lowell American:

Our anonymous poetical correspondents are informed that we never publish bad poetry, except to oblige particular friends.

☞ We would call attention to *the change of time*, in the Anniversary of the Divinity School, as will be seen in the column of notices. It is on *Monday the sixteenth inst.*

MR. MOREY'S SALT WATER BATHS. Mr. Morey's baths are now open at the entrance of the mill-dam road. There are separate enclosures for ladies as well as gentlemen. Mr. Morey, who is generally there in person, is accommodating, watchful and attentive. His establishment is recommended to the notice of those who wish to relieve the inconveniences of the hot weather by the use of the bath.

☞ Father Mathew, who arrived in New York last Friday, June 29th, received from his Honor the Mayor, on Monday July 2, the hospitalities of the city. The ceremonies took place at Castle Garden. From thence, Father Mathew was escorted to the city hall, where he addressed the people from the balcony, and thence to his quarters at Irving House. His reception was of course most enthusiastic. He will not visit Boston until August.

PETER'S PENCE. About 1200 dollars were contributed in this city, last Sunday, to aid the Pope, agreeably to the injunction of the late Roman Catholic Council in Baltimore. Bishop Fitzpatrick assured the subjects of his diocese, that the money was not to be applied in restoring his Holiness to his temporal throne. Doubtless, however, this will be the practical result.

THE CHOLERA. The pestilence still walketh in darkness and wasteth at noonday. In St. Louis, on the week ending June 18th, the interments were 521, of which 419 were of cholera, the heaviest mortality, says the New Era of June 20th, ever known in the city. But it has become heavier still—the mortality on July 3d, being 128. In Cincinnati, on Saturday last, there were 81 deaths, on Sunday at noon, 99. Last week in New York city there were 286.

☞ The Floral Procession on Fourth of July morning attracted, as usual, a large crowd of spectators; and though the preparations were not quite so extensive as last year, the universal voice proclaims it was the best part of the festivities of the day. The Warren St. Chapel—may it ever be an unfading garland in our midst!

☞ Rev. Dr. Hopkins, of Williams College, has been appointed a member of the board of education in place of Rev. Dr. Humphrey, whose term of office has expired.

IMMIGRANTS. On Friday June 29, and Saturday June 30, 1100 Irish immigrants arrived at this port.

LANE SEMINARY. The Presbyterian (Old School) says—"We see by a notice in some of the papers, that a third suit has been commenced to recover possession of Lane Seminary from its present occupants. We regret the circumstance—we recoil at litigation, and we do verily believe that the success of the plaintiff in this case, would produce a state of feeling which Christians would universally lament, and which should be avoided, if possible, by any sacrifice of money or property."

NEWS FROM EUROPE. The *Canada* arrived at her berth at East Boston at 6 1-2 o'clock on the evening of the fourth of July, having made her passage in 11 days 4 hours.—

France, Rome and Hungary seem now to be the central places of interest. In the insurrectionary movement in Lyons on the 15th ult, from 15 to 26 of the troops were killed; of the insurgents 150 were killed and 800 taken prisoners. From 10 A. M. till sunset the roar of cannon and musket was incessant.

In regard to the present relations of France to Italy, the following is stated to have occurred in the House of Commons on the night of 22nd ult.

Mr. Roebuck put a question to the Foreign Secretary, to ascertain whether any approbation had been expressed by her Majesty's Government of the proposed bombardment of Rome by the French. The question was received with cheers.

Lord Palmerston said England had been no party to the expedition to Rome. From the outset she had deprecated any armed interference in the affairs of the Roman states, and as he had not been a party in the negotiation, s he was unable to state what were the reasons which had influenced the French Government in its proceedings.

According to the London Inquirer of June 16th, (recieved by Wednesday's steamer) the French government sent their armies to Rome, not because they desired the restoration of the Pope, but solely for the purpose of establishing a French influence in the Roman States. For this, it did violence to the first principles of its own constitution, as well as of international law. And now Rome is beginning to be avenged in Paris. Says the London Inquirer,

The odium of a proceeding which looked so like treason to the Republic, did them inconceivable mischief at the Elections; and every day that has since passed—every speech in the Chamber—and every letter from Rome, has strengthened the disgust of the French people at inconsistency so flagrant and dishonourable. At length the unpopularity of the Government has become such as to encourage the enemies of all order and peaceful improvement to renewed insurrection. Whatever be the evils with which this new conflict may afflict France, they are distinctly chargeable upon that selfish policy which sought to sacrifice the peace and liberty of another people to the objects of French diplomacy.

ROME. Up to the 13th ult. the Romans had maintained their position in the most heroic manner.

On the 11th a breach was effected by the French in the walls, and a portion of their troops entered the city. This report, which was given out by the French, led to the belief that the struggle was over; but the fact appears to be that on the 12th, General Oudinot issued a letter to the Triumvirs, making a last appeal to them, and endeavoring to throw upon them the responsibility of the effusion of blood, consequent upon an assault, in the event of their refusal. Proclamations to the Roman people, with the aim of detaching them from the authority of the Triumvirs, have also been circulated, but all these efforts seem to be of no avail. To the appeal of General Oudinot, of the 12th ult., the Triumvirs only reply in language which will furnish a brilliant page for a future Gibbon. They say, "In execution of the orders of the Assembly and of the Roman people, we have undertaken the engagements of defending the standard of the Republic, the honor of the country, and the sanctity of the capital of the Christian world. *We will do so!*" This noble reply was to be answered by a bombardment on the 16th.

The Abbe Palcotti has been sent by the Pope to Louis Napoleon, with a letter remonstrating against the monstrous attack upon Rome by the French.

HUNGARY AND AUSTRIA. The accounts represent alternate defeat and success. On the 7th the Hungarians losing; on the 18th, 14th and 15th the Austrians and Russians were completely defeated in a desperate battle lasting 64 hours. Victories by the Hungarians at other places are also mentioned.

See, further, the article we have prepared on Hungary.

☞ DIVINITY SCHOOL, CAMBRIDGE. The thirty third Annual Visitation of the Divinity School in Cambridge will take place in the Chapel of the University on MONDAY, the 16th inst. The Exercises, consisting of Dissertations by the members of the Senior Class, will commence at 10 o'clock.
july7 2w

☞ THE BOSTON ASSOCIATION,—will meet on MONDAY next at 4 o'clock, at the house of Rev. N. Knapp, Brookline.

☞ THE ANNUAL MEETING OF THE ASSOCIATION OF THE ALUMNI,—of the Cambridge Theological School will be held in the College Chapel, on MONDAY, 16th July, at 2½ o'clock P. M.
The Annual Address will be delivered in the Chapel at 4 o'clock, by Rev. Dr. Hall of Providence, R. I.
tw JNO. F. W. WARE, Sec'y.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION,—will meet at the house of Rev. G. A. Williams in Cambridgeport on Tuesday 10th inst.
WM. NEWELL, Scribe.

☞ SUNDAY SCHOOL MEETING AT COHASSET. The Annual Convention of the Teachers of the Sunday Schools connected with the Plymouth and Bay Association, will be held at the Meeting-House of the Rev Mr Osgood in Cohasset, on Wednesday, the 11th day of July next, at 10 o'clock, A. M. All friends of the Sunday School are invited to be present.
Plymouth, June 30, 1849.

MARRIAGES.

In this city, by Rev. Theodore Parker, Mr. John D. Cooper, Jr., of Boston, to Miss Margaretta E., eldest daughter of Dr. La Roy Sunderland, of Charlestown.

28th ult, by Rev. George Putnam, Rev. Solon W. Bush, of Burlington, Vt., to Miss Theoda D. Foster, of Roxbury, Mass.

July 1st, by Rev. Mr. Fox, Mr. Ozias C. Blanchard to Miss Lydia F., daughter of Mr. Alexander Vannevar.

In Providence, June 26th, by Rev. E. M. Stone, Mr. William Snell, of Salem, to Miss Helen M. Stone, of P., daughter of Rev. E. M. Stone.

At Enfield, Conn, June 27, William O. Eaton, Editor of the Evening Museum, to Miss Martha Jane Hilton, both of Boston.

DEATHS.

In Boston, Walter J. Walsh, the eloquent repeal orator, after a lingering illness, caused by an affection of the lungs.

On the 22d inst, of cholera, Mrs. Anna Frances, wife of Mr. John E. Thayer, aged 33.

In South Boston, 26th ult., of consumption, Matthew L. Pennell, 33, one of the proprietors of the Boston Bee.

In St. Louis, 16th ult, G. T. M. Davis, one of the editors of the St. Louis *New Era*, of cholera.

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The proprietor would call attention to the fact, that though his establishment has been very much improved the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

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7. Anglo-Saxon Brotherhood—A Word to Yankees—M. F. Tupper.
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THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, NO. CLIV., for July, 1849.

Edited by REV. GEORGE PUTNAM and REV GEORGE E. ELLIS,

CONTENTS.

Art. I. Discovery of the Ancient Nineveh.
II. Religious Parties and Movements in France.
III. The Massachusetts Legislature, and the "College of the Holy Cross."
IV. Narratives of Fugitive Slaves.
V. The Nemesis of Faith.
VI. The Earth and Man.
VII. The Nature and Importance of our Theology.
VIII. California.
IX. Notices of Recent Publications.
X. Religious and Literary Intelligence—Obituary—Obituary.

A New Volume of the Examiner under the editorial charge of Rev. George Putnam and Rev. George E. Ellis, commences with this number.

The Examiner is published once in two months in numbers of one hundred and forty four pages each, at four dollars a year. Extra pages are given in almost every number. This number for July contains *twenty extra pages.*

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"COST OF IMPORTATION."

COMPETITION MUST BE MET, by a reasonable reduction in prices, if possible, but SUCCESSFULLY, *at any rate.* We have accordingly

MARKED DOWN THE PRICES
OF OUR ENTIRE STOCK OF
Shawls, Dress Silks,
MANTILLAS,
VISITES, SACKS,

and all other Goods, now in store, and will sell the same with special reference to the *wishes and expectations* of purchasers, as regards the PRICES. This sale will include a

Large Wholesale
AND A
LARGE RETAIL STOCK,
THROWN INTO
One Grand Assortment,

giving the Ladies a selection from the LARGEST and MOST PERFECT VARIETY of Shawls, Silk Goods, &c., ever witnessed in Boston. It must be remembered that this is a sale

—OF—

NEW GOODS EXCLUSIVELY,

including such articles as CRAPE SHAWLS, PALM LEAF Small Figured SHAWLS; the latest styles of VISITES, SACKS and MANTILLAS; CAMELEON SILKS, in the choicest combination of colors; and other

Scarce Styles of Goods,

now in great demand, and of course not to be found in any of the old stocks.

The reputation for selling RICH GOODS at *extraordinary bargains*, was firmly established by our great annual sales of '18 and '19, and it will be sustained on this occasion, AT ANY SACRIFICE.

JEWETT & PRESCOTT,
No. 2 Milk Street,
may26 5tis A few steps from Washington st.

SUMMER RETREAT AND FAMILY SCHOOL.

THE residence of the late Dea. J. SULLIVAN, (Germantown,) Quincy, will be open for the reception of Boarders the coming season.

The location is particularly favorable for the healthful recreation of children, or invalids seeking the benefits of sea air and bathing, without the excitements commonly connected with public watering places.—Several individuals, or a few small families can be accommodated. Engagements may be made immediately, and the rooms will be ready to be occupied from the *first of May till October.*

The FAMILY BOARDING SCHOOL in operation there for several years past, will be continued for a limited number of children, who may receive instruction in Music, Drawing, Painting, and other common and higher branches, as formerly. Board for scholars, and instruction in English studies, $2 50 per week.—Additional charge for Music and other branches.

Daily communication with Boston by Stage and Railroad.

Information concerning the location, &c., may be obtained of Mr. J. W. SULLIVAN, 23 Long Wharf; of Capt. T. V. SULLIVAN, 3 Sewall Place; and of Mr. WM. BLAKE, 47 Allen Street, Boston.

Application may be addressed to MISSES SULLIVAN, Quincy, Mass.

REFERENCES.
Rev. WILLIAM HAGUE,
Dr. GEORGE C. SHATTUCK,
Dea. S. G. SHIPLEY. } Boston.
Rev. WILLIAM ALLEN, Quincy.
Dr. J. WILD, Braintree.
Germantown, April, 1849. 2tis june23

SMITH & MELVIN'S

FLAVORING EXTRACTS of Vanilla, Rose, Lemon, Bitter Almond or Peach, Orange, Nutmeg, &c., &c., for flavoring Ices, Jellies, Pies, Puddings, &c., prepared by ourselves in the best manner expressly for family use. Price 25 cents per bottle.
SMITH & MELVIN Apothecaries,
Amory Hall, 325 Washington st., Boston.
june23

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripts* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

LIBRARY OF HARVARD COLLEGE. All persons, having books belonging to this Library, are requested to return them *before or on Tuesday, the* 19*th instant.* Books may be borrowed again on Monday morning, July 23d; and, during the vacation from that time till the first Mon

POETRY.

A HUNDRED YEARS AGO.

BY LONGFELLOW.

Who peopled all the city streets,
A hundred years ago?
Who filled the churches with faces meek,
A hundred years ago?
The sneering tale
Of sister frail,
The plot that worked
A brother's hurt:—
Where, O, where are plots and sneers,
The poor man's hopes, the rich man's fears,
That lived so long ago?

Where are the graves where dead men slept,
A hundred years ago?
Who, when they were living, wept
A hundred years ago?
By other men,
That knew not them,
Their lands are tilled,
Their graves are filled;—
Yet nature then was just as gay,
And bright the sun shone as to-day,
A hundred years ago.

MISCELLANEOUS.

THE SOUTHERN SHORES OF THE DEAD SEA—THE PILLAR OF SALT:

[From Lieut. Lynch's Narrative.]

At 8 30, started again and steered E. S. E., sounding every five minutes, the depth from one to one and three-quarter fathoms: white and black slime and mud. A swallow flew by us. At 8 52, stopped to take compass bearings. Seetzen saw this salt mountain in 1806, and says that he never before beheld one so torn and riven; but neither Costigan nor Molyneaux, who were in boats, came farther South on the sea than the peninsula.

At 9, the water shoaling, hauled more off shore. Soon after, to our astonishment, we saw on the Eastern side of Usdum, one-third the distance from its North extreme, a lofty, round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud encrusted with salt, and a short distance from the water, covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper or rounded part, is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystalization. A prop, or buttress, connects it with the mountain behind, and the whole is covered with debris of a light stone color. Its peculiar shape is doubtless attributable to the action of the winter rains. The Arabs had told us in vague terms that there was to be found a pillar somewhere upon the shores of the sea; but their statements in all other respects had proved so unsatisfactory, that we could place no reliance upon them.

* * * * *

The South shore represented a mud flat, which is terminated by the high hills bounding the Ghor to the Southward. A very extensive plain or delta, low and marshy towards the sea, but rising gently, and, farther back, covered with luxuriant green, is the outlet of Wady es Safieh (clear ravine), bearing S. E. by S. Anxious to examine it, we coasted along, just keeping the boat afloat, the in-shore oars stirring up the mud. The shore was full three fourths of a mile distant, the line of demarcation scarce perceptible, from the stillness of the water, and the smooth, shining surface of the marsh. On the flat beyond, were lines of drift-wood, and here and there, in the shallow water, branches of dead trees, which, like those at the peninsula, were coated with saline incrustation. The bottom was so very soft that it yielded to everything, and at each cast the sounding-lead sank deep into the mud. Thermometer, 95°. Threw the drag over, but it brought up nothing but soft, marshy, light colored mud.

It was indeed a scene of unmitigated desolation. On one side, rugged and worn, was the salt mountain of Usdum, with its conspicuous pillar, which reminded us at least of the catastrophe of the plain; on the other were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found shelter. To the South was an extensive flat, intersected by sluggish drains, with the high hills of Edom semi-girdling the salt plain where the Israelites repeatedly overthrew their enemies; and to the North was the calm and motionless sea, curtained with a purple mist, while many fathoms deep in the slimy mud beneath it lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah. The glare of light was blinding to the eye, and the atmosphere difficult of respiration. No bird fanned with its wing the attenuated air through which the sun poured his scorching rays upon the mysterious element on which we floated, and which, alone, of all the works of its Maker, contains no living thing within it.

A CHANGE AMONG THE ISLANDS OF THE SEA.

B. C. Clarke Esq., Treasurer of Episc. Missionary to Seamen, has the following in his Report. The change is of course partly owing to the Emancipation of the slave:

During my sojourn in a small island in the West Indies from 1819 to 1824, at that time the depot for the West Indies, the largest proportion of its unenlightened inhabitants were persons who came in daily contact with the shipping. Of the vessels in port, 9 out of 10 wore the flag of our country. A *floating* population of 500 to 600 American seamen was thus created, and as a general thing I am sorry to say that no class of men from a Christian country ever gave a worse example. All sorts of excesses were committed; low drinking shops were thronged on the Sabbath, and that day was marked out for the exercise of the most profligate indulgences; the moral atmosphere seemed to be filled with "leprous distilment." The Church in which services in English were performed, was almost deserted; the lizard darted along its moss-covered door steps; the wild bird remained unscared upon its turrets, and everything around spoke of a neglected Sabbath—that sure harbinger of ruin and decay. A few persons, mostly women, who were constantly attendants, wended their way through the wild weeds which covered the pathway to this deserted House of God.

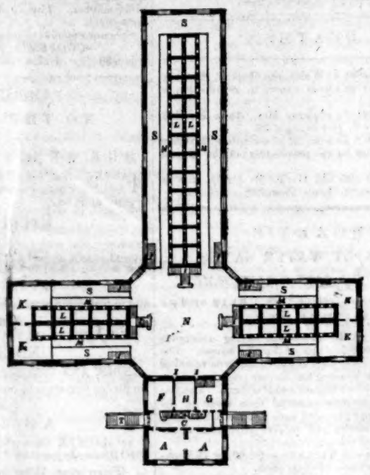
Near this Island was a sheltering cove, which oft received the slave stealer and pirate as its guest.

Just 20 years after the period named, I revisited the place alluded to, I threaded my way through the town, all was changed, labor of every kind was suspended, there was no brawling in the streets,—the sailors as they passed wore a sober aspect—the satellites of the Guineaman and the pirate, had departed, and the rumseller had followed in their wake. I attended Church; the place was crowded, and everything conspired to render the day a delightful resting spot in memory.

POLITENESS AT HOME. Always speak with politeness and deference to your parents and friends. Some children are polite and civil every where else except at home; but there, they are coarse and rude enough. I trust you will never be one of these.

Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

BOSTON NEW JAIL.



PLAN OF PRINCIPAL FLOOR.

a.—Jailer's family parlors.
b.—Stairway to first story.
c.—Jailer's entry.
d.—Closets.
e.—Stairs to third story.
f.—Jailer's eating room.
g.—Jailer's office.
h.—Guards' eating rooms.
i.—Eylets.
k.—Privilege rooms.
l.—Cells.
m.—Galleries to cells, doors, and windows.
n.—Guard room.
p.—Prisoner's entrance to jail.
s.—Open areas.
t.—Jailer's family and visitors' entrance.
v.—Vestibule and entrance to office.
N. B.—Ventilator in centre wall to each cell.

MECHANICAL DESCRIPTION BY THE ARCHITECT, MR. G. J. F. BRYANT.

"The jail will be 'cruciform' in plan, and will consist of a 'centre octagonal building,' having 'four wings' radiating from the north, south, east, and west sides thereof; the north, south, and east wings will contain the cells for the use of the prisoners, and the west wing will be appropriated for the jailer's family, officers' quarters, and the necessary incidental offices and apartments required for the building, together with a chapel and hospital therein:

"The three wings containing the cells aforesaid are to be constructed upon the 'Auburn plan,' so called, (being a prison within a prison;) the north and south wings will measure 80 feet 6 inches in length and 55 feet in width, and 56 feet in height above the surface of the ground; the block of cells within each of the north and south wings will measure 63 feet 6 inches in length, 21 feet in width, and 54 feet in height, and will be divided into five stories; each story will contain ten cells, each of which will measure 8 by 11 feet and 10 feet high, thus giving to each of these two wings 50 cells.

"The east wing will measure 164 feet 6 inches in length, 55 feet in width, and 56 feet in height above the surface of the ground; the block of cells within this wing will be 146 feet 6 inches long, 21 feet wide, and 54 feet high; it will also be divided into 5 stories in height; each story will contain 24 cells of uniform size with the cells of the northern and southern wings, before described, thus giving to this wing 120 cells.

"The spaces around the outside of each block of cells in each of the before described wings (between the cell walls and the exterior walls of the said wings) are to be appropriated as 'areas,' which are to be open from the floor of the lower story of cells in each wing, up to the ceiling of the upper story of cells in said wings; galleries of iron will extend the entire length of each of these spaces, outside of the cells, on a level with each of the floors thereof; these galleries will form a communication with other galleries, which are to encircle the interior of the 'centre octagonal building' aforesaid, on the same uniform level with the first-named galleries. Each cell will contain a window and a door communicating immediately with the galleries of the 'areas.' The west wing will measure 55 feet in width, and 54 feet in length, and of uniform heighth with the three first-named wings; it will be 4 stories in height, the lower one of wich will contain the family kitchen and scullery of the jailer; the second story will have the jailer's office, officers' rooms, and jailer's family parlors; the third story will be devoted entirely to the sleeping rooms of the jailer's family and officers, and the fourth story will be appropriated for the hospital and chapel of the prison.

"The 'centre octagonal building' will measure 70 feet square, and 85 feet in height above the surface of the ground. It will be but two stories in height, the lower one of which will contain the great kitchen, scullery, bakery, and laundry, and will be on a uniform level with the lower story of cells in each of the three wings which contain the same. The upper story will be finished as one 'great central guard and inspection room,' reaching from the ceiling of the first story up to the roof of the building; this room will measure 70 feet square, and will contain the galleries and stair-cases connecting with the galleries around the outside of the cells in the three wings aforesaid.

"All the 'areas' around the outside of the cells of the north, south, and east wings will receive light from the great windows in the exterior walls of said wings; these windows will be thirty in number, each measuring 10 feet in width, and 33 feet in height, beneath which other windows, 10 feet wide and 9 feet in height, will be placed, thus yielding an amount of light to the interior of the cells probably four times as great as that in any prison yet constructed upon the Auburn system, and far greater than that received into the cells of those prisons constructed with their cells *connected* with the exterior walls of the structure, where in every instance, so far as the knowledge of the writer extends, the cell windows have invariably been much too diminutive. The 'jail kitchen,' and 'guard or inspection room' of the 'centre octagonal' building will receive light from windows of uniform size, and arranged in the same manner as those windows in the exterior walls of the wings; the 'guard or inspection room' will receive additional light from circular windows, placed above the great windows, and form a sky-light in its ceiling. The various stories of the west wing will be lighted from windows arranged uniformly with those in the exterior walls of the wings aforesaid.

The exterior of the structure will be entirely of Quincy granite, formed with split ashler in courses, with cornices, and other projecting portions hammered or dressed; the remaining portions of the entire buildings, both inside and outside thereof, will be of bricks, iron, and stone, excepting the interior of the 'west wing,' which will be finished with wood in the usual manner of dwelling-houses."

[The following is condensed from the forthcoming (24th) Report of the Board of Managers of the Prison Discipline Society.

The *location* is near the corner of Grove and Cambridge streets; about three hundred feet north of Cambridge street, between Cambridge street and the Medical College and the General Hospital on the north, and about as far north of Cambridge street as the New Eye and Ear Infirmary is south of it; so that all four of these public buildings are in the same part of the city, and will be seen on the whole length of Cambridge Bridge, in approaching the city from the West.

The SITE is *airy*, being exposed and open to the Bay, Charles River and Cambridge on the west; it is *level on the surface, and easily drained*, extending to tide water; it is *easy of access* for heavy articles on navigable water, and for prisoners from Cambridge and Grove streets; it is not surrounded and overlooked by higher grounds and buildings; it is not far removed from the Court House, and it is of easy and pleasant access for the intelligent and humane.

The *plan of building* admits of *classification* of debtors and witnesses in the south wing, of females and juveniles in the north wing, of tried and untried in the east wing.

From one central position, viz. the octagon Guard Room, the *supervision* extends outside and inside, to all the principal walls, windows, corridors, staircases, galleries, cells, doors, fastenings; so that one sentinel on duty in the guard room can see more, know more, exercise more control, prevent more escapes than many men on duty in an ordinary prison. The plan further provides *security* against escapes, by building a prison within a prison, so that if a prisoner breaks the wall of his cell, he is still in prison, and has another wall to break, while at the same time he is in sight and hearing of the sentinel in the guard room. Moreover, the cells being as numerous as any probable number of prisoners, the prisoners can be separated entirely, especially at night, one from another, and so far as is necessary by day and by night.

Light is well and thoroughly provided through large windows in the outer wall, and an open grated door and open grated window in each cell, so that the proportion of superficial space allotted to each prisoner for the admission of light is equal to that of well lighted houses.

The *warmth* of the sun is admitted through the large windows, to shine on the corridors in front of the cells, and thus extend to the prisoners its cheerful and healthful influence.

The *ventilation* of the cells is secured by having them arranged on the centre walls with corridors extending around them and enclosing them, into which cool pure air in summer, and pure warm air in winter is freely admitted, and a ventilating flue in each cell, connecting the cell with extracting flues.

The *cleanliness* of the prison, will be effected by letting water on every cell, and thus furnishing every prisoner a sufficient supply of pure water.

The *employment* of the prisoner is provided for by having both the cells and corridors well adapted to labour in regard to convenience, light and space.

The opportunity for *instruction* is well provided for in a chapel, easily accessible from the several galleries, at the windows of the cells, which are not exposed to the weather, or in the privilege rooms which are connected with the galleries at the extremity of each wing.

The *correction* of prisoners for misdemeanor, is provided for in punishment cells; and the *encouragement* of prisoners for good conduct, is provided for in privilege rooms.

The *extension* of the building to meet the future wants and necessities of the city is provided for at the extremities of the wings, without disturbing the general grouping, convenience, supervision or distribution.

The *convenience* of the prison is provided for by having all the offices, eating rooms, sleeping rooms, staircases, cooking and washing rooms, beneath or on the sides of the great central guard room, within sight or hearing of one central position.

Thus the principal keeper from his office can see or call the guard on duty in the guard room; the guard on duty in the guard room, being in sight of the principal keeper in his office, can receive the prisoner, of whatever class, and direct the same to the appropriate prison, and see that he goes there without leaving the guard room; so also, by night or day, in case of danger or alarm, from any cause within or without, the whole force of the prison can be instantly summoned to the guard room. The gas lights of all the corridors, lighting all the cells in all the prisons for all classes of prisoners, is controlled from the guard room In the service of the prison of every kind there is an easy and constant supervision at the guard room. In case of want or suffering by any prisoner in any cell, notice is easily given to the guard on duty in the guard room. The approach to the prison of any well or ill disposed person; of any police officer with a prisoner, or of the prison carriage, would be seen from the guard room. The floors of the central guard room, the principal story of the keeper's house, and the galleries of the second story of cells in all the prisons, are a perfect level, without a stumbling place; and the kitchen floor and the floor of the cleansing rooms, and the corridor floor of all the prisons, are also on a perfect level without a stumbling place, so that in all these particulars convenience is secured.

All the important parts of the building are under contract; the piles are mostly driven; the foundation stones of the best quality are being laid at the rate of nearly 100 ton daily, and it is thought by the architect, Mr. Bryant, that the roof may be on, in 1849.

THE IDLE MAN.

[From H. W. Beecher's Lecture to Young Men.]

All degrees of indolence incline a man to rely upon others and not upon himself; to eat their bread and not his own. His carelessness is somebody's loss; his neglect is somebody's downfall; his promises are a perpetual stumbling block to all who trust them. If he borrows, the article remains borrowed; if he begs and get, it is as letting out of waters—no one knows when it will stop. He spoils your work; disappoints your expectations; exhausts your patience; eats up your substance; abuses your confidence; and hangs a dead weight upon all your plans; the very best thing an honest man can do with a lazy man, is to get rid of him.

* * * * Society precipitates its lazy members, as water does its filth; and they form at the bottom, a pestilent sediment, stirred up by every breeze of evil, into riots, robberies, and murders. Into it drains all the filth, and out of it, as from a morass, flow all the streams of pollution. Brutal wretches, desperately haunted by the law, crawling in human filth, brood here their villain schemes, and plot mischief to man. Hither resort the truculent demagogue, to stir up the foetid filth against his adversaries, or to bring up mobs out of this sea, which cannot rest, but casts up mire and dirt.

DUNCES.

Let us, people who are so uncommonly clever and learned, have a great tenderness and pity for the poor folks who are not endowed with the prodigious talents which we have. I have always had a regard for dunces;—those of my own school-days were amongst the pleasantest of the fellows, and have turned out by no means the dullest in life; whereas many a youth who could turn off Latin hexameters by the yard, and construe Greek quite glibly, is no better than a feeble prig now, with not a penny worth more brains than were in his head before his beard grew.—Master Hulker, at Dr. Birch's, is the most honest kind, active, plucky creature. He can do many things better than most boys. He can go up a tree, jump, play at cricket, drive and swim perfectly—he can eat twice as much as almost any body (as Miss Birch well knows) he has a pretty talent of carving figures with his hack-knife, he makes and paints little coaches, he can take a watch to pieces, and put it together again. He can do everything but learn his lesson; and there he sticks at the bottom of the school, hopeless. As the little boys are drafted from Miss Raby's class (it is true she is one of the best instructresses in the world,) they enter and hop over poor Hulker. He would be handed over to the governess, only he is too big. If you could see his grammar, it is a perfect curiosity of dog's ears. The leaves and cover are all curled and ragged. Many of the pages are worn away, with the rubbing of his elbows as he sits poring over the hopeless volume, with the blows of his fists as he thumps it madly, or with the poor fellow's tears. You see him wiping them away with the back of his hand, as he tries, and can't do it.—The doctor has operated upon Hulker (between ourselves,) but the boy was so little affected you would have thought he had taken chloroform.—Birch is weary of whipping now and leaves the boy to go his own gait. Prince, when he hears the lesson, (when who cannot help making fun of a fool,) adopts the sarcastic manner with Master Hulker, and says "Mr. Hulker, may I take the liberty to inquire if your brilliant intellect has enabled you to perceive the difference between those words which grammarians have defined as substantive and adjective nouns?—if not, perhaps Mr. Ferdinand Timmins will instruct you." And Timmins hops over Hulker's head. I wish Prince would leave off girding at the poor lad. He's an only son, and his mother is a widow woman, who loves him with all her might.

[Dr. Birch and his Young Friends, by Thackeray.

WATERMAN'S PATENT VENTILATED REFRIGERRATOR.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher, I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 7m NATH'L. WATERMAN.

NEW HYMN BOOK.

WILLIAM D. TICKNOR & CO., corner of Washington and School Streets, have just published a new and stereotype Edition of a Book of Hymns, for Public and Private Devotion—Edited by Rev. Samuel Longfellow, and Rev. Samuel Johnson—containing many additional hymns, handsomely bound in black sheep,—Price 62½. A liberal discount made to Societies. This collection has been adopted by several Churches, and the publishers are gratified to know that it gives great satisfaction.

The following are some of the testimonials in favor of the work.

[From the Literary World.]

"As a collection of sacred poetry and appropriate Hymns, this book cannot be surpassed."

[From the Evening Gazette.]

"It is probably the most poetical compilation of Christian poems adapted to the spiritual want of a community, that has been issued in our country, combining as it does all the higher elements of religious composition."

[From the Daily Advertiser.]

"It is well that the beauties of this collection are so well known as to make a new Edition necessary. It is indeed a most happy selection of the gems of devotional poetry in England and our own country, with the addition of several very excellent hymns which first appeared in this work. More than one hundred additional hymns are added in this Edition."

[From the Daily Atlas.]

"For this excellent collection of sacred poetry, we are indebted to the conjoint labors of the Rev. Samuel Longfellow, a brother of our own best poet, and the Rev. Samuel Johnson. So far as we feel competent to judge about such matter, we should think it well calculated to meet the wants of religious Societies. As a book of religious poetry, suited to the reading of a person of refined taste, it is superior to any collection that we have examined. Besides the best Hymns of the English lyrical poets, it contains many "sacred songs," from the pens of Longfellow, Bryant, Pierpont, Bulfinch, Norton, Whittier, Furness, Frothingham and others of our American Bards.

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